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Aime at an Up-ſhot

William FOR Simpson

INFANT BAPTISME

BY THE GOOD WILL

OF CHRIST,

AS

Prieſt, Prophet and King,

To fill the earth with his Glory.

By *Henry whiſtler*, Bac. Theol.

REVEL. VI. VERSE II.

He that ſate on the white horſe had a bow] holy, ſwift ſpeed of mercy for ſmall and great.

Robert Simpson His Book 1721 Mansfield

LONDON,

Printed by *W. Wilſon*, for *Thomas Paybody*, dwelling in Queens Head Court in Pater Noſter Row, and are to be ſold by *Thomas Underhill* at the Anchor and Bible in *Pauls* Church-yard, near the little North door, and *John Ridley* at the Caſtle in Fleet-ſtreet. *Anno Dom.* 1653.

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CHRIST the beſt Archer,
his ſure Covenant the bow,
Infants his bleſt arrowes,
deſtined here below:
By his right hand,
in faithfull-Church-prayers of love,
With gratefull hearts,
to the Glory of God above:
God of Grace, hope,
as well as joy in his Goſpell;
At Baptiſm in Chriſt,
of Infants guard chief Angell.

To the Glory of God in the Higheſt, for more abundant bleſſings, on the High Hoble Generall CROMVVELL. His Excellency, Chancellour of Oxford Univerſity.

TOward *quieting about ſpiritualls the univerſallity of the* Commonwealth of England, *at Baptiſmall Entrance into the Kingdom of Chriſt, without Barre againſt the Young Infantrie, whom in providence, Our Almighty Lord God of Hoſts admitteth under his Enſigne, in the Militant Church, upon Fathers faithfull Engagement among Auxiliarie Reſerves, in Expectative ſeaſons of Gratious Agency, toward planting unto perpetuity, and defence*

of

of Gods City: For preservation of whose freedom of holy Right herein, against Advances of Opposit unpitty. That their yet speechles innocence may (after accuration of Eloquence in variety of languages with Libraries) conserve your Excellent Fame unto Posterity, by their Gratitude allaying best, Successours hearts: in Approache sof their kindly growth, to walke over the Graves, and talke over the Stories of predeceasing age.

With prayers of Christian sincerity for health, and whatsoever is blessed in God's mercifulnes,
To Your Honour

Very awfully presenteth this observant Humble Senior, Henry Whistler.

The 56. yeare since his first Studies in Trinity Colledg Oxford.

THE LORD GOD OF GLORY SHINE OUT, ALL PERFECTIVE AIDES OF GRACE, UNTO THE Honourable in Councill, FOR Propagating his GOSPELL.

By ſupreme Authority of the Common-wealth of England, *where Truth hath freedom at the doore,*

OF

Equall audience, open in hope for holy Scripturall evidence, in triall of Infants Right, to Baptiſmall grace, and co-heritance by Chriſts ordinance: after modeſt enquirie with conſcience, under ſpirit of dutie: to this humbly ſupplicating aged Miniſter of Chriſt, *Henry Whiſtler.*

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Chriſt

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Infant

Infant-Baptiſm bleſſed in all the Offices of Chriſt, our *Prieſt*, *Prophet*, and *King*.

CHAP. I.

Chriſt fulfilled what Prieſts of Levi *figured for Baptizing Infants.* Number 1. *Sanctifying*, Number 2. *Redeeming*, Number 3. *Bleſſing them.*

Number I.

THat all the Tribes of *Iſrael* might be Sanctified as one Myſticall Man, the younger of every Family in Sanctification of the firſt-born from their Infancy, the firſt-born in the Levites that appeared for them, the Levites in their High-Prieſt, their High-Prieſt in the Sanctification of them All by dependance in Truth on Chriſt the Mediator of the new Covenant; In which we are come to the Church of the firſt-born, whoſe names are written in Heaven. *Heb.* 12.

Chap. 1. *Numb.* 2. All the members therefore of the true Church, in that privilege of the first-born, were either Sanctified in their Infancy, or did help toward Sanctification of other Infants, or both, with Holy, blessed, indeavours, as themselves had been Sanctified by the help of others, and all in Christ the first-born of the dead, (*Revel.* 1. 5.) at his Resurrection, for raising us up, Great and Small, (*Revel.* 20. 12.) The vertue of which his Death and Resurrection he convayeth by his Ordinance of Baptism, Sanctifying and Clensing his Church with the washing of water, by his word, (*Ephes.* 5. 26.) his word of promise, in truth of his own will begetting us, *Iames* 1.

Number II.

THe first-born were to be Redeemed: All from a Moneth old and upward, by the Levites in their stead, appearing before God in the Services of his Sanctuary (figurative of Christ our Temple) interessing Small and Great in the fruits of his Holynesse for sanctification by the workes of Holy Ministers. *Numb. chap.* 3. 40, 45, 46.

Whether they were redeemed by the Vicarage of a Levite, or (for want of such peculiar help) by a ransome for neighbourly Levites assistance Ordained of God, It was Geremonious engagement for partaking in the Redemption of Christ, who was made under the Law to Redeem them that were under the Law: But Infants were under the Law, to which they were bound when circumcised, *Gal.* 5. And from which they were redeemed by the blood of Christ, the true Sacrifice and Ransome, figured by the blood of the young Pigeon or Turtle; Mysticall of

of love, to preſerve, or happily recover the divided unto unity, laid each peece (in Hebrew, each man) in order one againſt another (*Gen.* 15.10.) ready for union of all at laſt; by the Spirit like a Dove; the Dove not to be divided as others, but by the Sacrificers nail, in ſo ſlow oblation to mind, how unarmed, God made him unapt for cruelty; receiving a like ranſome from every one numbred (*Exod.* 30.) that he might pray for them as every one equally redeemed by the blood of Chriſt, figured by the blood of the Pigeon, young, for the young Children intereſſed in the Sin-offering after Childbirth, whereby the guiltineſſe of *Adams* ſinne (as the Publique Truſtee for man-kind) originally tainteth Children, as their Sin: Sin needing the Saviour; behold the Saviour at need. *Chap.* 1. *Numb.* 2.

Jehovah (God the Son) entring covenant with *Abraham*, that he would by ſheding blood at his Circumciſion be bound to the greater blood-ſhed at his death: as the promiſed ſeed of *Abraham*, in whom all Nations and Families might be bleſſed. He that is Circumciſed, is a debtor to do the whole Law (*Gal.* 5) but Chriſt chiefly (*Gal.* 4) made under the Law, that wee might receive the Adoption of Sonnes, and becauſe yee (Galathian-exemplary Gentiles) are Sons, God hath ſent the Spirit of his Son into your hearts, the ſame Spirit of Adoption, calling God Father, as Children of his Covenant in Chriſt through his blood, which as a Sin-offering he ſhed at his death, as he was bound in that Covenant of blood, mutually ſhed at the Circumciſion. His Circumciſion binding him as debtor, in that a Surety to redeem them by the Sin-offering of his

Chap. 1. *Numb.* 2. uttermoſt blood, and their blood-ſhed in Circumciſion (as the Seal and token of Covenant) binding them bodily to depend on that his Redemption as his Circumciſed Covenanters: both ſmall and great, as well of the Gentiles as of the Jewes, *Exod.* 12. 48, 49. And the ſtranger upon condition of Circumciſing his male-Children, he was accepted with them into the Covenant, or elſe not.

As for the outward, ſo for inward Circumciſion of the heart, moſt valued, and chiefly, therefore ordained in the Covenant of God (*Deut. Chap* 29.10.) *Yee ſtand this day all of you before the Lord your God: your Captains, &c. your little ones, your wives, and thy ſtranger in thy Camp: that thou ſhouldeſt enter into Covenant with the Lord thy God, and into his Oath, that the Lord thy God maketh with thee this day: That he may Stabliſh thee to day to be a people unto himſelf, and that he may be unto thee a God, as he ſware unto thy Fathers. Neither with thee onely do I make this Covenant and this Oath; but with him that ſtandeth with us here this day before the Lord our God, and with him that is not here with us this day*]

A Rule of equity, for the future alſo, binding Parents, (Jews, and Gentiles) to engage their young Children under Covenant with God; and in that Joynture with the Little Ones the Lord God addeth his promiſe to circumciſe their hearts, and the hearts of their Seed. *Deut. Chap.* 30. 6.

If any would reſtrain the Goodneſs of God herein onely to the Secret ones of Gods eternall preelection,

The word of *Moſes* may prevail at the end of the twenty ninth of *Deut.* [*ſecret things——to the Lord*

Lord our God: but thoſe things which are revealed, unto us and our Children for ever, and that at the end of the 30th *Chap.* [*I call Heaven and Earth to Record this day againſt you——I have ſet before you life and death, bleſſing and curſing: Therefore chooſe life, that both thou and thy Seed may live.* Chap. 1. Numb. 2.

In awfull hope of Gods aſſiſtance under his Divine eternall providence, it is his Servants humble duty to chooſe the good propoſed with promiſe of a bleſſing, and to abſtain from evill in fear of the curſe threatned.

This duty bindeth Parents to chooſe good for themſelves and for their Children, even their ſeed, to include them at the loweſt foundation of bleſſing under the Covenant of God.

Thou and thy Children ſhall obey with all thy heart, *Deut.* chap. 30.2. thy heart obeyeth for them, and chooſeth good for them, and deriveth the bleſſing unto them.

Yea ſtand this day all of you before the Lord your God —— *your little ones* —— that thou ſhouldeſt enter into Covenant with the Lord thy God, and into his Oath which the Lord thy God maketh with thee this day: that he may eſtabliſh thee to day for a people unto himſelf, and that he may be unto thee a God. Remember this Record of Heaven and Earth for litle childrens right by Covenant to live by their fathers choyce of life and bleſſing for them amongſt the choſen people in this their ſtanding (outward) with their litle ones as the people of God choſen on purpoſe for the glory of his faithfulneſs in truth and mercy: *Ioſhua* conducted them every one to the land of promiſe; a pattern of Chriſts Kingdome

Chap. 1. *Numb.* 2. under his new Covenant of Grace; appertaining unto them as the truth in Spirit to circumciſe their heart, and the heart of their Seed to love God, by vertue of that promiſe made, *Deut.* 30. 6. unto them while with their litle ones as Gods people under his Covenant and oath: not onely for that time, but for the future at their returning by repentance, yet ſtill in acknowledged verification of the bleſſings and curſings as ſet before them in that their ſtanding before God in covenant with their litle ones, and the ſtranger and his litle ones alſo with them: in whoſe favour the ſolemn Pſalm. *Deut.* 32. hath an expreſs clauſe inviting the Nations to joyn with that people of God in ſuch holy conſtitution for young & old, under promiſe of inward Circumciſion, as well as outward, ſolemnly performed again at entrance into the promiſed land for renewing the Covenant with God. It is often times called cutting a Covenant, in as much as betokened by cutting, at other times, cutting Beaſts, but in this the perſons were cut in token of Gods right unto them, and their right unto God the Sonne by covenant of mutuall cutting in their fleſh as his, and his fleſh as theirs, given in his love unto death, for their redemption.

The Fem was concerned as (in deſire) one, in Spirit, Circumciſing the heart: which Circumciſion of the heart is ſo acceptable, that thereby the Male becometh as Feminine in grace of marriage union with our Saviour; intended in that Circumciſion of heart unto his love, *Deut.* 30. 6. promiſed to the Seed (Male and Female as one at the beginning of life) in the heart of their Seed; to be perfected in Gods

Gods good time, by his good Spirit, without which *Chap.* 1.
that inward moderation of heart cannot be *Numb.* 2.
wrought; on the contrary, their adverſaries the *Canaanites* hearts melted, neither was there Spirit in them any more, after the waters of *Iordan* had yeelded paſſage unto the faithfull *Iſraelites* with their little ones. The wiſdom of God the Lord of Hoſts hath alſo recorded there (in the fift Chapter of *Joſhuah*) that all the men of war wch came out of *Egypt* were conſumed, according as God had ſworn, for diſtruſting Gods performance of promiſe about their little ones, except *Joſhuah* & *Caleb* well-ſpirited witneſſes of Gods truth, in mercy cauſing their little ones and all born after the departure out of *Egypt* to be there circumciſed and bleſſed into poſſeſſion, at that myſticall bleſt paſſage through *Jordan* where the *Iſraelites* and their little ones, and Strangers and their little ones, being conjoyned in Covenant with God, and that Covenant being outwardly ſealed by Circumciſion, under promiſe for circumciſing the heart, which muſt be by the Spirit, there to ſhew the readineſs of the Spirit to be given and to yield the glory to the true giver, at that place, as there was opened the land of promiſe, the heaven opened, and the holy Ghoſt came down in likeneſs of a Dove when at that place Chriſt did chuſe to be baptiſed among others in *Jordan*, that all the duties of this myſtery might bleſſedly be conjoined in him and in his grace.

Abraham by Circumciſion, as *Jacob* by halting, leſned in body, raiſed up faith to the better in heart by the Spirit which Chriſt ordained for a perpetuall duty by Covenant of the Spirit (holy chriſti-

an

Chap. 1. *Numb.* 2. an morality) though exchanging the ſign of outward Circumciſion (in pitty to ſpare the leaſt drop after his own ſufficient bloodſhedding) for the water of Baptiſm, to mind waſhing and purifying the heart under the new covenant of the Spirit, for Jewes and Gentiles and their little ones, that they might with one mind and one mouth glorifie God, as the bleſſed Apoſtle perſwadeth, *Rom.* Chap. 15. 6. And for ſetling this joynt, obſerve how he there addeth [*That Jeſus Chriſt was a Miniſter of the Circumciſion to confirme the promiſes made unto the Father, and that the Gentiles might glorifie God, as it is written —— Rejoyce ye Gentiles with his people —— And again* Eſaias *ſaith, a root of* Jeſſe *ſhall riſe to raign over the Gentiles*] All which favoreth his little ones intereſt, if ye note.

Firſt, That Chriſt confirmed the promiſes made to the Fathers: which comprehended little ones with them.

Secondly, That the Gentiles were alike comprehended with their little ones.

Thirdly, That the places of Scripture here alleged for proof thereof, alſo teach the little ones; that (at the tenth verſe of this fifteenth Chapter to the *Romans*) being the very clauſe which God prepared in that ſolemn Pſalm *Deut.* 32. for invitation of the Nations to joyn with the *Iſraelites*, as then with their little ones conſtituted the people of God by Covenant under his promiſe, to circumciſe their hearts, and that other proof alleged out of *Eſaias* for Chriſt out of the root of *Jeſſe* to reign over the Gentiles as Enſign for their ſubmiſ-

ſion

ſion to the Kingdom of God at Baptiſm, hath expreſs mention of Sucking Children, to be further opened in ſeaſon about Chriſt as King. *Chap.* 1. *Numb.* 3.

Fourthly, this is all in vertue of the Circumciſion in heart by the Spirit whereof Chriſt is Miniſter.

Accordingly behold the ſpirituall Circumciſion of the Gentiles hearts at their Baptiſm, *Coloſ.* chap. 2. 11, 12. *In Chriſt yee are circumciſed, and buried with him in Baptiſm.* The Holy Ghoſt there teaching, that the baptized are circumciſed as it were on purpoſe to countenance the right of Gentiles (old and young) unto the promiſed Circumciſion of their hearts as appliable unto them at Baptiſm, the old and young having right in the death and buriall as the redeemed of Chriſt, by the price of his bloody ſacrifice to pacifie God towards them. And with his prayers (as incenſe) appearing before God in the Heaven of Heavens (true high-Prieſt in the Holie of Holies) preſenting the memoriall of his blood-ſhed, and bearing their memoriall, as did *Aaron* on his ſhoulders, and on his breaſt-plate, in love to ſmall and great. *Who is he that condemneth? It is Chriſt that dyed, yea rather that is riſen again: who is at the right hand of God, who alſo maketh interceſſion for us,* Rom. 8. For whom he prayed on Earth, *John* 17. 26. even for all that ſhall beleeve on him in any generation at any time unto the worlds end; praying for ſuch as are unborn, the new-born are included alſo for accompliſhment of what by the ſame Spirit his father *David* beleeved, *Pſalm.* 115. 12, 13. *The Lord will bleſs the houſe of Iſrael, he will bleſs the Houſe of Aaron, he will* *Num.* 3.

Chap. 1. Numb. 3.

will bless them that fear the Lord both small and great. He telleth how he blesseth the house of *Israel*, in that he blesseth the house *Aaron* as appointed to bless in his name them that fear the Lord. *Deut.* 21. 5. *The Priests, the Sonnes of* Levi, *shall come near, for them hath Jehovah thy God chosen to minister unto him, and to bless in the Name of the Lord*, as then they were (the small with the great) when all the Children of *Israel* were in that well-ordered Army, young and old, the Priests, *Aaron* and his sons, were appointed to bless them thus, *Numb.* chap. 6. *Jehovah lift up his face upon thee and give unto thee peace. And they shall put my name upon the Sons of Israel, and I will bless them.*

Here is a threefold Relative unto Christ, First, As *Aaron* and his Sons were all figures of Christ his Priesthood.

Secondly, For that it was his face in which their blessing was to be fulfilled, 2 *Cor.* 4. 6. *Ephes.* 1. 3.

Thirdly, Because his fulfiling of that Benediction (in putting the name of God upon the Children of *Israel*) was at their Baptism, in the name of the Father, and of the Son, and of the holy Ghost.

CHAP.

CHAP. II.

Chap. 2.

Christ a Prophet for teaching Infants Baptized. Number 1. *The least to bee taught of God.* Numb. 2. *Mens duty to Seal Infants under Covenant, and afterwards to teach them.* Numb. 3. *Christ to be like* Moses, *appliable to Infants Baptized.*

Numb. 1.

NUMBER. I.

THat expreſs tenour of the new Covenant (*Iſaiah* chap. 54. 13. *All thy Children ſhall be taught of the Lord*, applied in the Goſpell of *John* chap. 5. 25.) *The hour is comming, and now is, when the dead ſhall hear the voyce of the Sonne of God, and they that heare ſhall live*; which is true both of the dead in body to revive at the laſt reſurrection, and of the dead in Sinne to revive by the firſt reſurrection unto the life of grace; of both which Chriſt affirmeth there, as appeareth of the laſt reſurrection in the words following; but of the firſt reſurrection in the words preceding, *Verily, verily, hee ſhall not come into condemnation* (for the future) *but is paſſed from death to life* (for the preſent) and *hath everlaſting life* begun in him, Grace beginning glory, and Glory finiſhing grace, every part of everlaſting is everlaſting: the earneſt of the Spirit is an immortall Seed, though

Chap. 2. *Numb.* 1.

not appearing firſt in Little ones: yet that Seed hath life begotten by God the Son, that is the All-quickning word, as eaſily raiſing the Children by the voices of his ſervants (*Elias* and *Eliſha* figures of him their Lord) as other men were raiſed by him, as eaſily giving life of the Spirit as reſtoring life of the body, whether to young or old; his Allmighty power equally can give life in death to make the dead hear, though their audience be not equall in outward operation; the act of creation is the ſame in vertue of life to the one in the Seed and root, to the other in the fruit, of hearing and beleeving. *Jeremiah* cap. 31. 33, 34. This is the Covnenat that I will make in thoſe dayes, they ſhall all know me from the leaſt unto the greateſt. Admire the method of this Doctor almighty, from the leaſt to the greateſt, indefinitely from the leaſt, for the manner diſpute not with God, Who to poſe *Job* chap. 38. asked, *Haſt thou entred into the Springs of the Sea? Haſt thou walked in the ſearch of the deep?*

Gods mercies unſearchable: his unſpeakable gift, 2 *Cor.* 9. 15. bringing joy unſpeakable in change from Gods wrath to the Covenant of love in his appointed Seaſons of good pleaſure. At the preſence of Chriſt in conception, the Babe exulted, that was to be the Baptiſer; hope for baptiſed Infants through his miniſtery of the Spirit; when their ſins are to be forgiven, as in the next words of the New Covenant about the Leaſt: [*I will forgive their Iniquity*] You will ſay it is a converſion by preaching; read the words again. It is a tranſcendent way of teaching aſcribed unto God and not to

Men

Men [*They ſhall teach no more every man his bro-* *Chap. 2.*
ther] *Jer.* 31. 1 *John* 2. *Yee need not that any man* *Numb. 2.*
teach you, but as the ſame annointing teacheth you.
The holy Ghoſt a fountain of Unction ſpirituall and heavenly wind entereth as hee will; At Baptiſme introducing elder men like New-born babes; the babes then are included; as when *Gen.* chap. 47. 13. *Joſeph* fed his Father and Brethren as a little Child is nouriſhed, the little ones alſo were nouriſhed: So Chriſt in compariſon of the Elder to a little includeth the Little one in his School of hope: if then without effect, it may be not without affect of his Fatherly mercy, who calleth thoſe things which be not, as though they were, becauſe they ſhall be. *Rom.* 4. Where the *Gentiles* are taught after the Example of *Abraham* to beleeve in hope, God glorying therein to be truſted as God of hope whoſe promiſe wanteth not effect in due ſeaſon of mercy promiſed for a thouſand age after age, and in his new Covenant expreſs to teach the Leaſt either then or at the age of Underſtanding, when (after the peoples petition *Deut.* 18) the Lord teacheth them by Man: *Numb. 2.*
The Man Chriſt as Prophet appointeth ſpeciall regard of Infants, as his, by Covenant under ſeal, binding them to knowledge, but in their future opportunitie whether *Jewes* or *Gentiles*. Exod. 13. 14. 16. *It ſhall be when thy ſon asketh thee in time to come, ſaying, What is this? that thou ſhalt ſay unto him, &c.* Deut. chap. 6. 7. *Theſe words which I command thee this day ſhall be in thy heart: and thou ſhalt teach them diligently unto thy Children, and thou ſhalt bind them as a ſign upon thine hand, and they ſhall be as*

Front-

Chap. 2. Numb. 2. *Frontlets between thine eyes, &c.* Deut. 29 .30. And the wives with the Little ones entring Covenant with the Lord, The Lord ſaith, Chap. 31. 12. and 19. *Gather the people together, men women and Children, and thy Stranger that is within thy Gates, that they may hear, and that they may learn, and fear the Lord your God: Now therefore write yee this ſong for you, and teach it the Children of Iſrael:* parts of which ſong (*Deut.* chap. 32.) are repeated in the new Covenant, as *Rom.* 10. 8. 9. and chap. 12. 19. and chap. 15. 10. On purpoſe for invitation of the Nations to joyn with the *Jewes*, as the Lord then directed for our Learning. Learn we therefore to bring our young Children into Covenant with the Lord, binding them to the duties which they are afterwards to learn, as the young Children brought through the waters of *Iordan* into the Land of promiſe were ſealed with Circiſion, in token of the Covenant obliging them for the future to learn Gods Commandments plainly written upon twelve Stones taken out of *Iordan* by twelve men choſen out of the Tribes, as the Lord commanded *Ioſhua* ch. 4. who thereupſaid, *When your children ask their fathers in time to come ſaying, what mean theſe Stones? Then yee ſhall let your Children know: for the Lord God dried up the waters of* Jordan *untill yee were paſſed over, as the Lord God did the red Sea* (baptiſing the young as well as the old in figurative myſtery) *That all the people of the earth may know the hand of the Lord that it is mighty, that ye might fear the Lord your God for ever.* What was for ever unto them in figure, ſhall find a truth in the Church of Chriſt figured by that Land of promiſe.

For

For that Christ was to be a Prophet like *Moses*, so to teach and bless them, in blessing and teaching their Children. *Chap.* 2. *Numb.* 3.

And that they whom the great Prophet (like *Moses*) herein bleſſeth under ſuch Ordinance of his Prophetique Office in time of his new Covenant are to receive the bleſſing in his name with the token of his Covenant at Baptiſm, that for his ſake, in his fear, his bride the Mother-Church may ſhew the bowells of her love to them, Parents their love, Brethren their love, in prayer, care, and needfull help toward them, as known to be his, in that ſigned with his ſeal, to the glory of his infinite wiſdom and almighty power in helping the weak and ſimple, as dearly purchaſed as the greateſt, and accepted in his free mercy, which here ſeemeth to be revealed on purpoſe by the holy Ghoſt in application of the bleſſing of that great Prophet to the baptized, *Acts* chap. 2. and chap. 3. as it were to ſhew his will for their baptizing, whoſe teaching he provideth for, Great and Small.

CHAP.

Chap. 3.
Numb. 1.

CHAP. III.

Numb. 1. *Infants bound to convert, bleſſed in converting whenſoever.* Numb. 2. *Infants Children of the Covenant.* Numb. 3. *Infants children of the Prophets.*

NUMBER I.

OF the Small you doubt, by reaſon of the laſt verſe, *Chap.* 3. *God having raiſed up his Son Jeſus, ſent him to bleſs you, in turning every one of you from his iniquity.* Ἐν τῷ ἀποστρέφειν: This Article (τῷ) reacheth as far here as the ſame Article *Tit.* 2. 12. ἐν τῷ νῦν, the whole life of man in this world being called *this now*, wherein we ought to turn from worldly deſires, to live ſoberly, juſtly, and Religiouſly, whenſoever the grace of God ſo turneth us: (ἐν τῷ) in this turning may be verified Chriſt his Prophetique bleſſing; a Prophet looketh upon every ſeaſon of time, paſt, preſent, or future: *Moſes* in the ſpirit of Prophecie wrote of the beginning, and the great Prophet was in the beginning, yea he was both beginning and end. The ſenſe of this word Prophecie (proſpecting the future in beſt propriety of ſpeeh) his truth (as a Prophet in ſenſe of his bleſſing now) is not onely for now, but alſo for future opportunities in turning from ſin.

Chriſt

Chriſt the ſame yeſterday, to day, and for ever; his word of Bleſſing the ſame by his Omniſcient Wiſdom, and Omnipreſent Excellency, at all times which either were preſent, or are, or ſhall be preſent hereafter: his bleſſing was ἐν τῷ ἐσχάτῳ when Repentance was preached by *John Baptiſt*, and by Chriſt, when Chriſt prayed on the Croſs, when he aroſe and departed at his Aſcenſion, bleſſing his Apoſtles Commiſſion, with authority to bleſs all future generations to the worlds end in his Name, by baptizing them with the baptiſm of Repentance to turn from ſin, though in event, their turning from ſin be afterwards in any year, month, or day of their life, after they have with *Peter* denyed Chriſt, or walked contrary to Chriſt, in errour, ſchiſm, uncharitableneſs, unrighteouſneſs, uncleanneſs, Idolatry, covetouſneſs; from which a time of returning by Repentance, is allowed unto ſuch, as have thought, willed, and done contrary to Chriſt after their baptiſm. The Covenant of baptiſm holding out ſuch expectative grace of Repentance, would you for expectation of grace deny the Covenant of baptiſm unto ſuch as never have done, willed, or thought contrary to Chriſt, who can in any moment bleſs for everlaſting, as he moſt lovingly provided from everlaſting? and dare you forbid bleſſing in his Name for the future, without his expreſs word? yea, againſt his word, helping againſt you by many notables in the very Text, which with good Coherence, are enough for Application of Chriſts bleſſing againſt you, unto the little ones baptized in his Name, *Acts* 3. Chap. 2. Numb. 1.

1. Beſides that, to the baptized are applyed the

Chap. 3. words of *Moſes*, when he ſpake of Parents duty to
Numb. 2,3. teach their Infants, when they ſhould afterwards be able to learn.

2. The great Prophet was to be like *Moſes*, that had ſuch care of Children.

Numb. 2. 3. The holy Ghoſt calleth that Prophet נער, the child Jeſus, to mind how the Covenant was ſealed unto Jeſus a child, in regard of Childrens ſalvation.

4. As the Parents are included in the ſeed by fœderative correlation, what is ſaid of the ſeed, *Gen.* 22.17. is expounded of the Parents, *Heb.* 6.14. ſo what was promiſed to the Father, *Gen.* 12. 3. is expounded of the ſeed here, *Acts* 3. 25.

5. *Abraham* is named, whoſe Covenant included his young ſon *Iſaac*, and *Iſaac* is named here, whoſe Covenant included his ſon *Jacob*, and *Jacob* is named, whoſe Covenant of bleſſing included his ſons alſo: theſe are named as examples for all other Covenanting Fathers to include their Families, that the bleſſing might ſo be communicable through the earth unto all Families, called here משפחות, from the Father-hood, which hath right of including his Infants under the Covenant of bleſſing, to be taught as they ſhould be able to learn.

Num. 3. 6. The baptized (here capable of the bleſſing in that Prophets name) are called *Children of the Prophets*, as their ſtyle uſually verifyeth the bleſſing of the future time in the words of the preſent or preterit, to aſſure, what is in Gods Name affirmed by his ſervants the Prophets, as if it were already performed; in which ſenſe Preaching the Word, in adminiſtration of the Sacraments, aptly may be called Propheſying.

So

So the preaching *Jew*, and the preaching *Gentile*, Gods two Witneſſes ſaid to Propheſie *Rev.* 11. and *Rev.* 12. 16. are ſaid *Paſcere* to feed, implying their Paſtoral duties in Adminiſtration of the Word with the Sacraments. *Chap.* 3. *Numb.* 3.

2. As the Prophetique word expreſſing Infants ſucking at the breaſt, as meant in the Promiſe to be applyed by baptiſm elſewhere noted, by comparing *Ioel* 2. with *Acts* 2.

3. As the Prophets own Infant-ſons, ſealed among the Diſciples, to be ſignes of what Chriſt would have done in his brotherly-kindneſs, elſewhere argued more largely, by comparing *Iſaiah* 8. with *Heb.* 2.

4. Children of the Prophets, to learn this (with other things) which they fore-tel about admiſſion of Infants among the bleſſed.

7. The words here *Acts* 3. 23. are ſo cited from *Deut.* 18. 18. with conjunction of other words from *Gen.* 17. 14. that include Infants, as well as thoſe of riper age; aſſuredly, the wiſdom of the holy Ghoſt would teach ſomwhat by this notable conjunction; what other cauſe, if not intereſting Infants as well as others under the Covenant-bleſſing (by this great Prophet here) in fear of danger to be cut off for contempt of ſuch his Covenant-bleſſing? danger under the New Covenant as under the Old, which threatens alſo Parents, as deſerving to be cut off, if they (through contempt) engaged not their Infants under the Covenant of bleſſing by that great Prophet; danger threatned to the ſoul, argueth theſe words, (*Gen.* 17. 14. as repeated *Acts* 3. in time of the new Covenant) to concern the ſalvation of the

Chap. 3. *Numb.* 3. soul, for which Almighty God tyeth us to means when they may be procured, though his own Infinite free mercy can help other wayes.

8. They all are to be baptized under the blessing of this Prophet, that were then Children of the Covenant made with the Fathers: But Infants then were Children of the Covenant which God made with the Father, *Gen.* 12. saying, *All the Kindreds of the earth shall be blessed in thy Seed*; an everlasting Seed to bless them that hold the Covenant in truth, rightly called an everlasting Covenant, even where Infants are included (*Gen.* 17. 13.) in the everlasting vertue of that blessed Seed; that blessed Seed by blood-shed in his Infancy; bound to shed his uttermost blood at death for young Infants like himself, as well as for elder; it is called *The blood of the everlasting Covenant*, Heb. 13.

Infants then therefore, as well as other Children of the everlasting Covenant are comprehended in the blessing by this great Prophet, *Acts* 3. like *Moses* in that care of Children.

CHAP. IV.

Christ the Son of God in that Union of Glory, Numb. 1. *Directed* Moses *to Seal Infants, and teach afterwards.* Numb. 2. *Gave the Law to* Moses *with*

with such caution for Infants, and on the same day, gave the holy Ghost to Sanctifie such cautions of teaching. Numb. 3. *The Covenant with* Rahab *and all in her house a Figure for the Church of Gentiles,* Numb. 4. *So the* Gibeonites *had blessing for them and their Children by Covenant, through their believing the Propbecies.* Numb. 5. *The Prophets praise the Church, as an Eagle carrying her litle ones, but dispraise the Ostridge,* Job 39. Chap. 4. Numb. 3.

NUMBER I.

YEa this great Prophet here was the very same in person who made the Covenant with *Abraham* for Sealing the young Children, and who spake to *Moses* with Commandement for Fathers to teach young Children when they shall be able to learn. The Prophet (so to bless, *Acts* 3.) was no other person but the person of Christ the Son of God, who so spake to *Moses* in love of Children, *Deut.* 5. 29. *O that there were such a heart in them, that they would fear me, and keep all my Commandements alwayes; that it might be*

Chap. 4. *Numb.* 1. *well with them, and with their Children for ever*, Deut. 6. *Now these are the Commandements which the Lord your God commanded to teach you: Hear O Israel, and thou shalt teach them diligently thy Children*, &c.

Christ being God the Son, spake in the glory the vision of Majesty presentative of Christ as he was to be man in future Offices of our Prophet, Priest, and King: The visional presence in the Name of God, but in the similitude of man, speaking face to face with *Moses*, by interpretation, *taken out*, (to wit, out of the water an Infant) designed in great Mysterie to guide the people of Israel and their Infants at their mystical baptism through the Red Sea, the Presence, or Angel of the Presence of the Lord, that in appearance of a flame of fire said unto *Moses*, *Behold, the cry of the Children of Israel is come unto me: Come now therefore, I will send thee, that thou mayest bring forth the Children of Israel out of Ægypt. Thou shalt say unto the Children of Israel, I AM hath sent me unto you: I am that I am*, or [I will be that I will be] glorying for the future, as well as for the present, in mercy to the Children, as well as to the Parents: As before in *Abraham*'s Family to Children new born, yea unborn; to *Jacob* unborn, the son of *Isaac*; to *Isaac* when he was new born, and when he was unborn; Yea to that other son of *Abraham*, the first whom God named before he was born, putting some of Gods Name [*EL*] into his Name [*Ismael*] in a mystical blessing under a shadow of a curse, for him in Type, and his Anti-Type the Jewes now.

As his Mother had a double Relation, one blessed, another accursed; as *Hagar*, by interpretation *a*

Fugi-

Fugitive, baniſhed from the houſe of *Abraham*, but bleſſed in returning thither; in an Allegory figuring the old *Jeruſalem*, *Gal.* 4. with her carnal Children, the *Iſraelites*, that ſhall be bleſſed in returning to the Church of Chriſt, in the Graces, Mercies, and Duties of new *Jeruſalem*, figured in Allegory by *Sarah* the Free-woman, true Wife of *Abraham*; which return of the carnal *Iſraelites*, muſt be by the gate of entrance into the Church of Chriſt, and that gate appeareth afterwards to be by baptiſm, as at a Fountain *Hagar* met this Angel of God, which aſſured the Birth of her ſon, with addition of Gods Name in the end, ſaying, *Thou ſhalt have a ſon, and thou ſhalt call his name* Iſmael, *becauſe God hath heard thy affliction, and ſhe called the Name of God that ſpake unto her*, [*Thou the God that ſeeſt me*] *therefore they* (*Heb.* therefore he) *called it*, [*The well of him that liveth and ſeeth*] Whence *Pſal.* 36. the ſpeech of Prophetique myſtery raiſeth the Well of Life with him in the Spirit of *David*, the Spirit of the Son of *David*; in truth whereof, the houſe of *David* as God, as the Angel of God before them, and the feeble as *David*, *Zach.* 12. 8. Who more feeble then Infants? yet ſtrong as *David*, having God for his ſtrength by Covenant. *In that day ſhall be a Fountain opened to the houſe of David, and to the Inhabitants of Jeruſalem, for ſin, & for turning from uncleanneſs*, Zach. 13. 1. Iſa. 55. 1, 3. *Every one that thirſteth, come to the waters*: The ſure mercies of *David*, in everlaſting Covenant to the houſe of *Judah* firſt, and to the *Gentiles*, and at laſt to the Rebellious *Iſraelites* at the Well of Life, myſtically returning from their ſinful averſneſs, unto the myſtical *Sarah* under the new Covenant, as perſo-

Chap. 4. *Numb.* 1.

Chap. 4. Numb. 3.

perſonal *Hagar* (with Child) was directed to return at that Well by that Angel of God, who (for that myſtical joynture of both Covenants in one) might rightly be called the Angel of the Covenant, ſtill the ſame in Eſſence to faithful Believers and their Children, by the prayer of Parents faith, in hope for their young Ones to be under Covenant of Gods mercy. Was not *Abraham*'s deſire and prayer unto God, *O that* Iſmael *might live before thee?* And God ſaid, *For* Iſmael *I have heard thee, behold I bleſs him. And* Abraham *took* Iſmael *his ſon, and all the Male Children of his houſe, and circumciſed the fleſh of their fore-skin, in the ſelf ſame day, as God had ſpoken with him.* Gen. 17. What knoweſt thou to the contrary, but Circumciſion was to him a Seal of Gods promiſed bleſſing for Righteouſneſs by Faith? As to his father, who for him (in faith) procured a bleſſing, though not to be the Progenitor of Chriſt, nor to inherit the figurative Holy Land; yet ſo, that he might inherit Heaven thereby figured, and to be bleſſed in Chriſt according to the Goſpel-promiſes preached unto *Abraham*, and to his Seed; unleſs in time of tryal they refuſe the inward Circumciſion of their heart, promiſed alſo by God unto ſuch as walk not contrary thereunto for ever.

In *Ægypt* the Lord ſpared all the firſt-born of *Iſrael*, young or old, by claim of the firſt unto his ſervice, preſerving all their other Children. In that famous deliverance (not forſaking any one of them to be left behind in the ſervitude of *Ægypt*) he Spiritually baptized young and old in the Cloud, and in the Red Sea: in the Cloud, as a token of his preſence by Covenant; when the Cloud reſted, they reſted,

rested, and when the Cloud progressed, they pro- *Chap.* 4.
gressed; all in the Army, young and old, *Numb.* 10. *Numb.* 2.
34. *The Cloud of the Lord upon them by day, when they went out of the Camp, and when the Ark of the Covenant of the Lord set forward, Moses said, Rise up Lord, and let thine Enemies be scattered; and when it rested, he said, Return O Lord unto the many thousands of Israel:* Which the spirit of *David* enlarged with a Commentary, *Psal.* 68. *Let God arise, A Father of the fatherless: The Heavens dropped at the presence of God, Thou O God didst send a gratious rain upon thine Inheritance——Unto God the Lord the issues from death.*

Doth not this relate unto the Resurrection of *Numb.* 2.
Christ, and his Ascension, giving Gifts unto men at baptism, as *Peter* interpreted at Descension of the Holy Ghost on the same day of *Pentecost*, whereon formerly the Law had been given? In remembrance whereof, it is here added in *Psal.* 68. 17. *The Chariots of God are twenty thousands, (even) thousands of Angels; the Lord (is) among them (as) in* Sinai, *in the holy place.*

By this gift of the holy Ghost, upon the same day whereon the Law was formerly given, this Lesson is held out unto us, That the holy Ghost was given on purpose to put the Lawes in our inward parts, as he promiseth in the new Covenant, to write in our hearts even the same Lawes of Morality, which were given on *Sinai* among the Thousand of Angels.

By that Angel of the Lord Christ (his visional presence called *Arch-Angel*) as Prince among the thousands of Angels, when the Law was given on

Chap. 4. *Numb.* 2.

Sinai, in the hand of a Mediator: by such Angelical Ministry, Christ (who shall proclaim his Advent by the voyce of the *Arch-Angel*) did then deliver the Law by the hand (it may seem) of the *Arch-Angel*: Christ as the Son of God the Lord, speaking by that glorious Presence, visionally presenting Christ as man, (that was to be Mediator) and also writing the Law in that visional Presence of glory; the Law might in that sense (*Gal.* 3.) be ordinate by Angels in the hand of a Mediator, and that Evangelical accomplishment by the Holy Ghost, being Prophetically praised in this 68 *Psalm*, in effect to be that glorious Legislative Ordination on *Sinai*; as on *Sinai* the Lord in that Angel of the presence, giving the Law written, in the hand of a Mediator, did write the fifth Commandement, which appertaining to both Tables, for the duties both to God and man; so that God is honoured in honouring of Parents, which are living Images of God, and Instruments of his Father-hood; by Parents producing us, feeding us, and blessing us; so should, and ought it to be with honour and thanks acknowledged, that when by the Godly care and Faithfulness of Parents, their Children are offered to be bound in Covenant unto the service of God, to be blessed in his Name, that God doth work in that Religious work of the Parents, and doth accept their Children to the Covenant-blessing in his holy Name, as it may further appear by that Angel of the Covenant in the Wilderness, and in the Land of Promise, they distrusting their own, and their Childrens safety, though promised by the Lord; *As truly as I live* (saith the Lord) *your little ones which ye said*

ſaid ſhould be a Prey, them will I bring into the Land, but your Carcaſſes ſhall fall in the Wilderneſs; All that were numbred of age for War, except two, *Numb.* 14. *Rev.* 11. the mention of two Witneſſes again, in the Wilderneſs again, journeying from *Ægypt* in Spirit, argueth for the like care of Children again, as under the Promiſe and Covenant of the Lord: And *Numb.* 22. when *Balaam* for a bribe would have curſed the uttermoſt parts of *Iſrael*, the Angel of the Lord (that with a Sword met the Prophet) ſo terrifyed him, that he bleſſed, and could not curſe the leaſt of *Iſrael*: The name of *Balaam* encourageth our Hope again in Gods Promiſe and Covenant for ſalvation of the Small as well as great, *Rev.* 2. 14, 17. *Chap.* 4. *Numb.* 3.

In the holy Land of Promiſe, the Angel of the Lord with a Sword in his hand, as a Captain of the Lords Hoſt, *Joſhua* 5. though ſent to cut off the *Canaanites*, yet ſpared ſuch as through belief of the Prophecies had Covenanted with *Iſrael*; for the Covenants ſake he ſpared *Rahab* and all in her houſe. The 2 *Iſraelites* had ſaid, *When we come into the Land, thou ſhalt bind this Line of Scarlet in the Window, by which thou didſt let us down*, (myſtically referring to the blood of Chriſt) *thou ſhalt bring thy father, and thy mother, and thy brethren, and all thy fathers houſhold home unto thee, and whoſoever ſhall be with thee in the houſe, his blood on our head, if any hand be upon him.* *Numb.* 3.

Theſe words were general enough to ſave their Children then, if they had any; yea, that the ſafety might be extended to ſuch as ſhould be born afterward, *Joſhua* (figure of Jeſus Chriſt) chap 6. bid, *Bring out the woman, and all that ſhe hath, as ye ſware unto her. And the young men that were Spyes, went in,*

Chap. 4. Numb. 4. *and brought out* Rahab, *and her father, and her mother, and her brethren, and all that she had, and they brought out all her kinred*; and she dwelleth in *Israel* unto this day, inhabiting the Land of Promise.

A blessed example, which the wisdom of antient Fathers esteemed to be figurative of the *Gentiles* admission into the Church of Christ Jesus; as she Covenanted for Brethren, and Kindred, with her Father and Mother, (which in age are said to become twice Children) why should it seem unreasonable for such friends to be Sureties in Covenant for Children?

Numb. 4. The Lord also spared the *Gibeonites* and their little Ones for Covenant sake, with Oath in the Name of the Lord God, whose Prophecie they believed; but spared not King *Saul's* Family for breach of that Covenant, though in zeal for the people of *Israel*, and with countenance for the Lord God his charge for cuting them off; the Lord in judgment remembring mercy, delighteth to have his servants merciful, and faithful in Covenant, for honour of his great Name in which they swear or vow, specially for the good of Children: The Children of the *Gibeonites* were sanctified and blessed at the return from *Babylonian* Captivity, to re-possess that holy Land, as a pattern of mercy for encouragement of Hope, to Sanctifie the Nations and their Children into the Church-Covenant of Christ Jesus, even in time of Reformation, at our departure from the corruptions of new *Babylon*.

Though these practises of *Rahab* and the *Gibeonites* were corrupted with some fraud and falshood, their Covenant was not thereby annulled, but

but they Covenanting for themselves and their Families, were accepted, and so blessed, though under the general charge to be cut off as Enemies unto Gods people; much more may Gods beloved people hope to be accepted and blessed in Covenanting for their families to serve their Lord God, as Sureties by Promise and Vow in their name at Infant-baptism, under the new Covenant, *Rahab* being commended unto the faithful for example of fruitfulness in works of faith, justifying her before men by interpretation of the Apostle *James*, chap. 2. And the *Gibeonites* finding mercy when the Plague was upon *Israel* for their sake, and that Plague ceasing through Gods mercy, when justice was done against their Adversaries by *David* after his Inquisition, and Gods most holy direction: This appertaineth to the holy mercies of *David* under Covenant, *Isa.* 55. and asserted by the Apostle, *Acts* 13. through the Resurrection of Christ, the power whereof shall raise up great and small, according to the Prophets high exaltation of Gods Heavenly mercies in Covenant toward his Servants and their little Ones, carried as upon Eagles wings, from bondage towards their rest, *Deut.* 32. In progress of which mystery, *Rev.* 12. behold the mystical woman upon Eagles wings in the Wilderness again, assured signification of mercy to young Children again; by the way, not to forget the contrary note against the *Ostrich*, for leaving her Egs in the dust; forgeting that the foot may crush them, or the wild beast may break them; she is hardened against her young Ones, for that God hath not given her wisdom, *Job* 39. Look ye rather on the Eagles face of the Cherubins, by their

Chap. 4. *Numb.* 5. *Numb.* 5.

Chap. 4. *Numb.* 5. thanksgiving unto the Lamb of God, for Redeeming them by his blood out of every Tribe, whereſoever ſcattered among the Nations, *Rev.* 5. 8,9. with grateful joy at ſuch performance of mercy, remembring how (to betoken intereſt in this great redemption) their Infants at a month old, were redeemed in that their well-ordered Camp of *Iſrael*, upon the four parts about the Mercy-Seat, on the Ark of the Covenant, viſioned Prophetiquely by thoſe four Cherubins; the ſound of whoſe wings (like the Hoſt of *Iſrael*, Ezek. 1. 24.) comprehending the young as Chickens under the wings of Chriſt, on his myſtical Throne, as prince of Prophets, for Sanctification of ſmall as well as great, according to the Prophetique holy Rules, and that at baptiſm, as undeniably cleared in holy Prophecies, about Chriſt his next Office of Kinglineſs.

CHAP.

Chap. 5.
Numb. 1.

CHAP. V.

Christ as King for Infant-baptism. Numb. 1. *The Dove and Olive-branch. Christ the Royal Branch becometh a Tree. The Root his Covenant, and Faith and love. Four sorts of Branches.* Numb. 2. *First Branches broken off after baptism or before.*

NUMBER I.

KIngly presentation in that Apocalyptical Office, defendeth those whom his Priestly washeth in his blood at baptism, and Sealeth in the forehead, to learn the song of the Lamb, and of *Moses*, prescribed by God, as already noted about the Prophetique Office of Christ, for instruction of Gods Servants small and great, the small preceding the great in that expres from his Throne, *Rev.* 19. 5. *Num.* 1.

All his Offices well agree, touching Infants Admission into the Kingdome of Christ, having a Crown of gold round about his Ark, where was his Throne or Mercy-Seat, *Exodus* Chapter 25. and a Crown of Gold round about his Altar

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Chap. 5. *Numb.* 1. of Incense, *Exod.* 30. arguing his Kingly Priest-hood in his continual intercession of Prayer unto God for his Servants, and their Children of all Tribes, which furnished his Altar with Incense.

His Prophetique promise of Instruction also was Kingly, by way of Covenant, to write his Lawes in his peoples hearts, that they might know him from the least to the greatest in appointed times of his Grace, as merciful, and faithful, to the least, as to the greatest; to the Children, as to the Parents; his eternal mercy co-existing equally to all Times and Ages, that his glory may reign over all: Thus speaketh the Lord of Hosts by the mouth of his Prophet, *Zach.* 6. *The man whose name is* BRANCH *shall bear the glory, and shall sit and Rule upon his Throne, and he shall be a Priest upon his Throne.*

An Olive-branch in token of peace and mercy, brought in the mouth of a Dove unto *Noah*, preserved by waters, as we by baptism. Behold the Holy Ghost in likeness as a Dove at baptism of Christ, that Branch of the house of *David*; but thenceforth becoming an Olive-tree, to which the Holy Ghost by the word of Grace and Peace, bringeth young Plants of *Jewes* and *Gentiles*, that they may be *Olivæ complantati*, planted together in Christ at baptism, *Rom.* 6.

Four sorts of Branches.

Some to be broken off,
Some to be Grafted in,
Some to be re-grafted that were broken off,
Some to continue on the Tree.

All help to clear Infants Right for their com-

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plantation into Christ by baptism, as an entrance into his Kingdom under Covenant, with holy Scripture warrant. *Chap.* 5. *Numb.* 1.

For understanding whereof, the condition of the Tree and the Root are to be seriously viewed. *Gabriel* having revealed the time when the *Messias* was to be cut off, not for himself, but for our Redemption, *chap.* 9. In the next Chapter, *Daniel* saw in a Vision, the Lord, that *Messias*, in similitude of a man at *Hiddekel* (the place of that River where *Adam* and *Eve* were driven out of Paradise) to foreshew how he would open Paradise again, as he did at his death, *Luke* 23. 24. dying on the dead Tree of the Cross for sin, he recovered the life, in hope of Immortality, lost by eating of the forbidden living Tree; *O Death where is thy sting! Thanks be to God, through Jesus Christ, made sin for us*: So making the Sting which killed him a Root of life to us; hence as that Sting of Death is called κέντρον, 1 *Cor.* 15. 55. 1. 25. 25. So the Lord who maketh us partakers of benefit by that sting of Christs death, is said ἐγκεντρίσαι to graft in, *Rom.* 11. 23. and those that are grafted in συμφυτοι γενόμενοι, to note, that their grafting into Christ, is to have fellowship in the benefit of his death, that fellowship is one Root.

A second Root, is fellowship in the benefit of Christ his Resurrection; both which are joyned together by the wisdom of the Apostle *Paul* our Patern, *Phil.* 3. *I do count all things loss, that I may gain Christ; that I may know him, and the Power of his Resurrection, and the fellowship of his Suffering, being made conformable to his death, if I may apprehend it, for which also I am apprehended of Jesus Christ.* A

Chap. 5. *Numb.* 1. double apprehenſion, As the Branch taketh hold of the vertue of the Root, and the Root holdeth the Branch in life by Sap, without which the Branch dyeth, and is to be broken off: Anſwerable to the Sap of Branches, is the grace of Chriſtians faith, in love of Chriſt, who ſaith, *I am the Root and Off-ſpring of* David, *Rev.* 22. The words of *Davids* Spirit and Zeal are applyed to Chriſt in the Goſpel, and Chriſt applyeth to himſelf as the green Tree, what *David* (who lived not to ſee the Temple) foreſaw of Chriſt, *I like a green Olive-Tree in the houſe of God*, Pſal. 52. Chriſt verifying in himſelf whatſoever was in the Temple the Houſe of God.

When *Zachariah* thought he had ſeen two Olive-Trees, upon farther view he called them two Olive-Branches, the *Jew*, and the *Gentile*: The *Jew* called Natural, not as in pure naturals, nor as in naturals corrupted with ſin; but as exalted above natural corruption, to be in dignity and duty the people of God, the choyſeſt Plant, in the 5th of *Iſaiah* by Covenant with *Abraham* and his ſucceſſive Children, in that ſenſe his Natural Branch.

The *Gentile* called Wilde, as neglected in the wilderneſs of Self will, without the Covenant of God, though it had alwayes a door open for admiſſion of the ſtrangers that would come in unto them, as Prophecie foreſhewed, that the *Gentiles* would be grafted in amongſt the *Jewes*, and with them partake of the Root and fatneſs of the Olive-Tree.

Theſe two Branches the *Revelation* calleth Candleſticks, two Churches, *Chap.* 11. two Catholique Churches, One of the *Jewes* in all Countryes of all Tribes,

Tribes, according to the Prophecies of their dispersion, and recovery from thence in Gods most Righteous and most mereiful true judgments; for accomplishment whereof, the Canonical Epistles written by (their designed Apostles, *Gal.* 2.) *Peter*, *James*, and *John*, are called Catholique Epistles, though pertaining (as profitable for learning) to all Nations: The other Catholique Church of Gentiles, for accomplishment of other Prophecies about their Conversion; yet both for their unity of Spirit, and light in Evangelical Doctrine of Christian faith, appeared as one Candlestick in *Zach.* 4. yea as one Olive-Tree. Though twice before he conceived them to be two Olive-Trees in distinct observations: Yet at his last re-view, when he conceived them as two Branches, the Angel interpreted them to be *two Anointed Ones*; in the Hebrue, *Two Sons of Oyl, standing before the Lord of the whole earth*, The Christian *Jew*, and the Christian *Gentile* collective, representing *Jewes* and *Gentiles*, full Witnesses of Gods truth in his Church, one true Catholique holy Church, uniting them, or admiting as united in Christ to Regeneration (their washing of Regeneration, *Tit.* 3.) by Grace in baptism, Regenerated sons of Oyl, Grace; Grace who hath despised the day of small things? *Chap.* 5. *Numb.* 1.

Let the Despisers (as they would seem Religious) ingenuously consider, how Oyl-Olive, (significative of Grace) sweet Incense, (significative of prayer,) and the blood of Sacrifice, (significative of Christs blood,) were by Divine Ordinance applyed to the Ark of Testimony, the token significative of the Lords presence on his Mercy-seat, be-

Chap. 5. *Numb.* 1. twixt the *Cherubims* wings made of Olive-Tree, (Hebr. *Tree of Olive*) significative of Peace, 1 *Kings* 6. 23, and 32. *Within the two doors of Olive-Tree, with carvings of Cherubims*, (in face Child-like) as the Rabbins have conceived the signification of their names also to be *Cerubh*, by compounding with a Particle of similitude. Our faith believeth the substance of whatsoever Divine Ordinance of that figurative Temple, to be fulfilled in truth by Christ, the Temple, the Door, the Light, the Bread, the Veil, the most Holy, the King of Glory compassed with his *Cherubims* wings of mercy, by Covenant of his good will, for admission of little Children, as a Hen gathereth her Chicken under her wings in token of love; his Fathers love in sending, his own love in coming to dy for the sins of the World; love unto blood-shed for us, when we were his Enemies, *Rom.* 5. Praying for his Enemies, Prayer of love for his Enemies, even for them that shed the blood of his love; and after his Ascension from *Mount Olivet* the place of his Prayer, in love he sends down Gifts for his Enemies, even love the fruits of the holy Spirit, to make the Branches of his Olive-Tree fruitful in diligence to make their Calling and Election sure; first their Calling to be sure.

The first Calling is from God his act of Eternity, the same without change in it self for ever, God hath Elected, Called, Justified, and Glorified, in that act, all that shall be Called, *Rom.* 8. 30. in identification of that Infinite, all-perfect, unchanged act, acting in others acts of change, past, present, or to come, as he purposed from everlasting.

From this Calling of his Divine purpose, are the

the acts of ſecondary calling by Man, Miniſters, Parents, and helping Friends: Miniſters call by the Word and Prayer, the two means calling effectually towards Sanctification ordained of God, 1 *Tim.* 4. Miniſters calling by the Word, is either Indefinite by Preaching the pure Word, which declareth what manner of men the Elect are to be in their duties if they will be ſaved; or definite, applying the promiſes of the Word unto the baptized by name in Prayers with them, or for them, if Infants; that theſe means of the Word and Prayer may be effectual for them to the glory of Gods grace; ſo calling out of *Ægypt* Spiritual, as of the Typical. At the Tranſfiguration of Chriſt, appeared only *Moſes* and *Elias*, two notable Witneſſes of great mercies, in love to little Ones; and their diſcourſe was about Chriſts deceaſe (his *Exodus* in Greek) glorious for conduct, moſt effectual to little Ones departing thence, and their ἔισοδος entrance into the Kingdom of Chriſt, as before through water into the figurative place of reſt; 2 *Pet.* 1. 11. So they made ſure Election alſo; while they made ſure the calling by diligence in adding to Faith, Love, either for themſelves, or others, as Miniſters to the Flock, Gods heritage, *Pſal.* 127. *Children an heritage of the Lord*, (to inherit their Fathers God) *the fruit of the womb a reward. As Arrows in the hand of the Mighty, ſo Sons of the youth: O bleſſed the man that hath filled his Quiver with them*, as helps againſt Enemies in the Gate, either of judgement or defence: A Quiver keeps them ready prepared to be ſhot, the Father ſhooteth them as Arrows at a Mark, by good means, good Counſels to the Intelligent at ripe age; good Prayers, good pur- *Chap.* 5. *Numb.* 1.

Chap. 5. Numb. 1.

poſes, good vowes; to Gods glory, by Gods Ordinances; Gods Miniſters, Gods Deputies, Parents, or Parents Deputies, good Sureties may be ſaid to ſhoot, deſtinate, or ſub-predeſtinate Infants, in ſubordination to Gods good Will, revealing his Eternal Predeſtination by good means, to a good end; all in the Bow of Gods Covenant, which Chriſt hath in his hand, *Rev.* 6. wherein he holdeth the Book for direction, *Rev.* 10. and Miniſters, *Rev.* 2. and the Spirits, *Rev.* 3. enabling the Shooters to direct, and others as Arrowes directed in Covenant to proceed by Faith and Love. Thoſe Children as Arrowes here, (in the next *Pſal.* 128.) are called Olive-Plants, Paul *planteth*, Apollo *watereth*, in hope God will give the increaſe. Faith is the ground of hoped things, and the evidence of what is yet unſeen; Infants capacity, Grace-hability, Grace-agibility to do the work of Faith, in love of Chriſt his Covenant.

Election to Faith grafteth not ſufficiently, Faith is Temporal in ſome, Eternal in none; yielding to the light of Glory: Charity rooteth unto Eternity by Prayer, *Eph.* 3. 17. *So rooted in love, that ye may know the love of Chriſt in you, your calling made ſure unto the end, maketh ſure your Election; according to the Eternal purpoſe in Chriſt Jeſus our Lord.*

Aſſured finally by your own Prayers for perſeverance in love, toward which the Prayer of Miniſters, Parents, and Sureties, are helpful to make all men ſee the fellowſhip of the Myſterie, that the manifold Wiſdom of God might be known by the Church, (ſaith the Apoſtle) intending thereby to praiſe the viſible diſpenſation of the Goſpel.

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Unsearchabl-Riches among the *Gentiles*. *Chap. 4. Numb. 1.*

Although the faithfullest in their infirmities oftentimes intermit the duties of love, *Rev. 2.* The Church of *Ephesus* first of the seven Candlesticks, receiving the first praise, and first promise of reward of Conquest, [*I will give to eat of the Tree of Life in Paradise*] yet the pastor thereof heard, *Thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do thy first works, or else I will come unto thee quickly, and remove thy Candlestick, except thou repent.* Had not those other exemplary Churches faltered under sin also? *Συνεκλεισεν, Ga-Ecclesiate, God did conclude all* (in the Church) *under sin or disobedience, that he might have mercy upon all*, Rom. 3. 11. Mercy to the *Jewes* that are broken off, for they had hold before they were broken off, and possibly might be grafted in again, by the Spirit anointing Christ to heal and bind up the broken, *Luke* 4. 10. that no fragment be lost, *John* 6. 12. his goodness agitating to Repentance, even the impenitent, *Rom.* 2. mercy to the *Gentiles* grafted, in that in their mercy, the *Jewes* might find mercy; whosoever make their calling sure to the end, thereby making sure their Election.

Election from Eternity decreeing to work, but as in event it worketh in mens works; either for a time or to the end; in supposal of which final effect or defect, men seem not here to be considered, *Rom.* 11. but rather in proposal of mercy, to prevent by good perswasion, that they might not be cut off finally with the Reprobate in impenitence or infidelity, but rather be saved among the Saints elect from everlasting free Grace in Gods holy good pleasure, of infinite mercy to everlasting glory. Such absolute

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Chap. 5. *Numb.* 1.

Election, appeareth not to be taught in this Apoſtolique Doctrine of breaking off, or ingrafting, prepared by way of condition, If thou continue in goodneſs, otherwiſe thou alſo ſhalt be cut off: And if they continue not ſtill in unbelief, they alſo ſhall be grafted in. If the fall of the *Jewes* be the riches of the *Gentiles*, how much more their fulneſs? *In as much as I am the Apoſtle of the* Gentiles, *I magnifie my Office, if by any means I may provoke my Kindred the* Jewes *to emulation, and might ſave ſome of them.* This was Evangelical agitation in the Viſible Church, progreſſing in his former ſenſe of the tenth to the Romans, *With the heart man believeth unto Righteouſneſs, and with the mouth confeſſion is made unto Salvation, by the Covenant of that Saviour out of* Sion, *to turn away ungodlineſs from* Jacob; *Iſa.* 59. 21. *My words which I have put in thy mouth, ſhall not depart out of thy mouth, nor out of the mouth of thy Seed, nor out of the mouth of thy Seeds Seed for ever ſaith the Lord*: Gratiouſly by Divine Providence, reciting part of that his Covenant, *Rom.* 11. 26. to give light to the Viſible Church, that ſhe might derive his mercies unto all in her duties.

Yet with awful admiration of his unſearchable judgements in his wayes paſt finding out, about that Doctrine of his abſolute Election, in a right ſenſe of excellent uſe, his Divine Omnipotence working all in all.

But with needful cautions, to prevent extreme abuſes in ſaddeſt Agonies of the Church; God help in ſeaſon, with grace and mercy from his Throne of glory, by the light of his holy Prophecies, for agreement, eſtabliſhment, and accompliſhment, in truth

truth of all duties for the Common-weal of all. *Chap.* 5.

1. Caution needful, that none preſuming on *Numb.* 1. Gods Election, neglect due Chriſtian Ordinances, efficacious towards enduements of ſaving Grace in Saints, elect to the means of labour, as well as the Harveſt.

2. Caution, that none deſpair in the God of Hope and Love, while he giveth life.

3. Caution, for inſpired *Theologie*, to tranſcend the wiſdom of *Philoſophie*, that had experience enough againſt condemning any before their end, and againſt flattering any that muſt end.

4. Caution, not to wrong Children new born, whom God appointeth to be his Witneſſes and Judges, after thouſands in the duſt and waters ſinks; that with liberty, like as the Olive-ſprig (betokening peace by Grace in Jeſus Chriſt) the Goſpel of peace in the mouth of Miniſtes, (bid to be like Doves, in remembrance of that Dove taken in by *Noah* the Type of Chriſt) might with Prayer for admittance at baptiſm, offer young Infants (the fitter for tenderneſs) to be ingrafted in the green Olive-Tree, whereof Chriſt maketh Application to himſelf, *Luke* 23. 31. as in figure of Chriſt, *Jeremiah* 11. did to himſelf, and to the people in Covenant with God: *The Lord called thy name* Green Olive-Tree, *fair, of good fruit, yet to be cut off. I like a Lamb brought to the Slaughter---they deviſed deviſes, let us deſtroy the Tree; let us cut him off from the Land of the living.* To cut off, the Prophet *Jeremiah* (in figure of Chriſt) fore-warning that they ſhould be cut off, for cutting themſelves from the Covenant, by cutting off Chriſt the Lord of Life: So ſure that *Jeremiah* was forbid

Chap. 5. Numb. 1.

to pray againſt it, as a Prophet, and yet to teach how they by Prayer might be re-grafted, as a charitable Servant of God then prayed againſt their cutting off, when God remembred his Covenant, ſaying, *Obey my voyce, ſo ſhall ye be my People; that I may perform the Oath which I have ſworn unto your Fathers.* To that anſwered *Jeremiah*, [Amen O Lord] *Amen* the name of Chriſt, *Rev.* 3. the God of Truth, *Jer.* 10. 8. *Iſa.* 65. That he who bleſſeth himſelf in the earth, ſhall bleſs himſelf in the Name of God, *Amen.* In whom all the Oaths, and Promiſes of God are *Yea* and *Amen*, to ſuch as pray in his Name, by vertue of his Interceſſion as Incenſe with their Prayers, even ſuch as had been his Enemies: The world he prayed for, (*Ioh.* 17. 21, 23.) yet (*v.* 9.) not for the world; for-aſmuch as they applyed not his Prayer, it was not effectuall for them who would not be Sanctified by his Atonement for them among his Enemies, nor bleſs themſelves in his Name *Amen*, as *Iſa.* ſaid, and *Jer.* did here, that the Covenant might be true and firm, which God had ſworn; ſee *Deut.* 7. *v.* 6, 9, 12, 13.

How Jeremiah prayed, and prayed not.

Thou art a holy people, the Lord thy God hath choſen thee to be a ſpecial people unto himſelf, the faithful God which keepeth Covenant and mercy with them that love him, and keep his Commandements, to a thouſand Generations, and repayeth them that hate him.

Wherefore if ye hearken to theſe judgments, and keep them, and do them; the Lord thy God ſhall keep unto thee, the Covenant, and the mercy which he ſware unto the Fathers, and he will love thee, and bleſs thee, and multiply thee, he will alſo bleſs the Fruit of thy body.

1. Conſider, that Children being thus bleſſed in this firſt Covenant, made with the Houſe of *Iſra-*

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el and *Judah*, the new Covenant alſo made with the ſame Houſe of *Iſrael* and *Judah* (*Heb.*8.) for enlargement of Gods mercies and love, includes alſo Children with their Fathers. *Chap.* 5. *Numb.* 1.

2. Conſider, that this firſt Covenant of the *Iſraelites* as a choſen People, was from Gods Election of them to an outward Holy State by Covenant.

3. Conſider how there was veiled under the firſt Covenant ſomewhat of the ſubſtance of that ſecond, in that Oath of God in his mercy, love, and bleſſing to them and their fruits, as holy to God by Covenant.

Thus it appeareth that here is no warrant for preſumptuous ſearching in that unſearchable Fountain-Election of Gods Eternal, Infinite, free, good pleaſure by mortal men, thereupon to ſhut out others, old or young in particular, or to reſtrain the means of Grace from them now as of certainty, but in the fear of God, with awful humility, to conſider how (by good means) to make ſure Gods Election as revealed in his holy Word, and Oath, and Covenant of his free love and mercy to faithful Fathers; and by their Prayerful acceptance thereof, with hopeful and thankful obedience toward ingrafting alſo their Children, (a Branch in our Tranſlation being a Son of the Tree in Heb. *Pſal.*80. 15.) accordingly now at baptiſm into the benefit of Chriſts death, the precious Corner-Stone, for *Jewes* and *Gentiles* to be laid upon him, little as well as great, helping to fill up, as in material, ſo in Spiritual edification, (praiſed 1 *Pet.* 2.) in truth, anſwerable to that of the Covenanted holy people,

Chap. 5. *Numb.* 2. (*Deut.*7.) if the Phariſees were here to deride them, as underſtanding in their Infancy no more then ſtones, *Iohn's* anſwer might ſerve, to the glory of Gods mercifulneſs, able (as raiſing *Iſaac* in a manner out of a dead hope) ſo to raiſe up Children unto *Abraham* out of theſe Stones, *Iſaiah* 54. *Sing O barren* (Sarah) *that did not travel with Child, thy ſeed ſhall inherit the* Gentiles, *and make the deſolate places to be inhabited: I will have mercy on thee* (*ſaith the Lord thy Redeemer*) *neither ſhall my Covenant of Peace be removed, ſaith the Lord that hath mercy on thee. I will lay thy Stones with fair Colours, and I will make thy Windowes of* Agats, *and all thy Borders of pleaſant Stones; and all thy Children ſhall be taught of the Lord, and great ſhall be the peace of thy Children:* With whom God adorneth his Temple of mercy, as the tender affectioned Mother adorneth her Children with *Agats*, and other precious Stones, *Rev.*21. Holy new *Jeruſalem* deſcending out of Heaven to be the Lambs Bride, his Church pregnant and Militant on the breadth of the earth, having the glory of God (to fill the earth, from the greateſt to the leaſt) and her light like unto a ſtone, moſt precious, even like a *Jaſper* ſtone, clear as Chriſtal, (All in Chriſt the Lamb, being the Temple thereof) and the building of the Wall of it was of *Jaſper*; the laſt ſtone whereon the name of *Benjamin* as youngeſt was written, according to the order of their birth, *Exod.* 28. to ſhew that the young are dearly beloved of the Lamb of God, and others dear as they comply with the young.

*Numb.*2. Rev. 21. 11, 18, 19, 22.

All ye dear Chriſtian Mothers, and all others, whom Chriſt would have to be his Mothers in dear-

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nes of love to young Children; all trusty good Nurses, and dearly dear affectionate Sisters, as you adorn Infants with Corral-stone, that grew on a Tree in the water; Also ye grave Fathers and Brethren, who find among the Mirables of *Oxford* Library that Coat (which as an honourable Agent of Queen *Elizabeth* had for a presentment in *Muscovia*, and from him I beheld, when represented from his Honour, with Preface of gratitude to blessed-University) made of the Wool of the *Muscovite*-Lamb, that from the Navil, as a Plant groweth on the earth by Divine Providence of our Almighty good Creator, in such conjunction of the Plantanimal, —a Tree-Lamb, and a Coral-stone-Tree, to shew how his excellentest goodness delighteth in accord of his handy-works, whereof Christ the Lamb of God is chief under his holy Government. *Chap.* 5. *Numb.* 2.

Pray for the blessing of baptism in effectual Grace, according unto such unoffensive representation of the nursing Child, as a Lamb, a Stone, and a Plant to be complanted at baptism into Christ the Lamb, the Stone, and the Tree of Paradise; having such fruit (a month old) every month for accrescion of *Jew* and *Gentile*, twelve manner of fruits for the twelve Tribes of *Israel*, in accomplishment of their fore-fathers Prayers, Propheſies, Benedictious, to be communicated unto the *Gentiles* entring by the Gates, that have their twelve names after example of their baptismal ingraftings into their Olive-Tree, with an Ax laid by the first baptizer unto their Root, for cutting (as fuel for Hell-fire) all that bring not their fruit to good; as in Covenant with the only true God; the Apostle *Jude* for his

Chap. 5. *Numb.* 2. care for the common ſalvation, lamented to ſee ſuch, whoſe fruit withered as fruitleſs already, then rooted out in his time, and twice dead, through their unbelief cut off from the comfort of both Covenants, (theirs by right, *Rom.* 9.) alleged by the Apoſtle Miniſterially, to try for reviving them, or ſome of them ſo far as he could in his Office of Miniſtery, that made him a debtor to *Jew* and *Gentile* for outward diſpenſation of Goſpel-myſteries, Ordinances of Grace, in care for all the Churches of Chriſt.

The old Covenant of Ceremonies at firſt being mortal, appointed to dy; *mortua*, dead at the death of Chriſt, but *mortifera*, deadly through unbeleef of the new Covenant, after ſufficient proclamation thereof: Such final unbeleeving *Jewes* became twice dead from helps by either Covenant; dead in themſelves, and dead toward their Children, whom they might have helped by their Prayers of lively faith and love to Chriſt; and the Children alſo twice dead, dead in the root of their unbeleeving Parents, and dead in themſelves, by want of lively faith in the Covenant of Chriſt, and want of hungring and thirſting in Prayers of love, for his love unto the death by his blood ſhedd, precious enough to Redeem them with others; all in ſin.

They that were baptized by *Iohn*, about the 30. year of Chriſt, above the 51. year of Chriſt, (when the Epiſtle to the *Romans* was written) were of age to be cut off by their own diſſent: and others by their Fathers diſſwaſion, either after baptiſm, or againſt baptiſm in Chriſts time, who for remedy thereof taught, that the holy Rule *Matth.* 10. 38.

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He that loveth Father or Mother more than me, is not worthy of me. Chap. 5. Numb. 2.

Worthily therefore cut off from benefit of the Root, as fruitleſs Sprigs or Branches of withered bows; faithleſs Parents through unbelief deſtroying themſelves and their Children with after-conſents to their evil example, and evil counſel, contrary to the good will of Chriſt.

[*I would, and ye would not.*]

Contrary cauſes hindring the work one of another.

[*I would have gathered together, and ye would not.*]

It ſeemeth as if he had ſaid, I would have admitted into my Church, my Convocation, or Congregation, my Myſtical body, you and your Children as my Members in my Church-Aſſemblies in Covenant with me, for protection under my Mercy-ſeat, as fulfilling the mercy which called for Infants ſucking at the breaſt to be Members of the holy Aſſemblies of *Iſrael*.

That this deſired gathering (as under the Hens wings) was at baptiſm, the Reaſon of our perſwaſion may be ſeen.

[Chriſt would:] A favourable affect, of a reaſonable (and as conſidered by it ſelf poſſible) effect; the Parents belief in preſent, and their Childrens with them, to be gathered together amongſt Believers, in expectance of their belief afterwards: The *Jewes* would not have this, but rather the defect in both their own and their Childrens unbelief, yea and a contrary effect of hatred againſt the belief of Chriſt.

Such effect and defect privatively, but effects in love

Chap. 5. *Numb.* 2. love and hatred of belief contrarily oppoſites, appertain to the ſame ſubjects capacity. The ſame Children which Chriſt would have had to be collected, the *Jewes* would not; their belief which Chriſt would, and the unbelief and hatred of belief which the *Jewes* would, concerned the ſame object, the ſame Goſpel concerning the *Jewes* and their Children; the ſame by which Chriſt would have gathered their Children into his Congregation, they rejected from themſelves, and from their Children.

CHAP. VI.

Numb. 1. *Second ſort of Branches grafted in, Children of* Gentiles. Numb. 2. *Children of the remnant of the* Jewes *return, the third ſort of Branches regrafted in.*

NUMBER I.

THe ſame which the *Jewes* refuſed, was offered upon occaſion in Gods great mercy to us *Gentiles*, by diſpenſation of the ſame Goſpel of Chriſt; therefore Chriſt by his Goſpel would gather together our Children, the ſecond ſort of Branches ſucceeding in the place of the firſt ſo cut off.

The firſt ſort of Branches (the *Jewes* Children) were

were cut off by their Parents unbeleef. *Chap. 6. Numb. 1.*

So great force as the Parents dissent had in cutting off, their consent and faith, might, and ought to have had in com-planting their Children with Christ, and in Christ.

What they neglected, may, and ought to be by the *Gentiles* accepted.

Therefore our consent and faith, may, and ought to conclude our Children under the Gospel-blessing to be believed; beleef taking hold of the promised blessing under the new Covenant of the Gospel.

1. God directing the Wise men of Nations to worship Christ new born, encourageth by that Saviour a Child, to hope for salvation of their Children.

2. *Joel* calling the Nations for the future to be judged in the Valley of *Jehoshaphat*, in reference to what had fore-passed there, 2 *Chron.* 2. 13. when the little ones presented, immediately the Spirit of the Prophet assured of victory, while the Ministers praised God, for his mercy endureth for ever, the Enemies fell to the earth dead bodies, that the Nations might learn not to oppose, but joyn with the Children of *Israel*, and partake in the promise of Spirit on all flesh, including Infants sucking at the breasts, applyed to baptism, *Acts* 2. See our Chapter 9. Number 4.

3. Christ being baptized, openeth the door of his Kingdom by baptism to *Galilee* of the *Gentiles*, Matth. 4. 15. fulfilling what *Isaiah* prophecied *chap.* 9. of them that in *Galilee* of the *Gentiles* sate in darkness: Who more dark than Children? who needing

Chap. 6. Numb. 1. ing more to be warmed by that comfort of the Saviour there shining out, as born a Child? of which anon more in our Chapter 9. Number 1. See there also for

4. The generation of *Vipers*, & other sort of cruel beasts, meeked with Infants at the Ensign of Christs Kingdom, explained to be baptism, and that to be set an Ensign for Nations, from the four corners of the earth, *Isaiah* 11. 8,10,11,12. applyed *Acts* 10. mystically by that Vessel (as it had been a great sheet tyed at the four corners) containing all manner of beasts to be cleansed; Nations of all sorts to be baptized, with pre-caution for Infants and sucking Children, by the precedent word of the Prophet *Isaiah*.

5. The *Gentiles* shall joyn with the *Jewes* to be Children of *Jerusalem* which is from above, *Gal.* 4. born from above at baptism, *John* 3. *Isaiah* 60. The *Gentiles* shall come,——then thou shalt see flow together the Nations by National consent in their Councils, as Rivers shall flow, and so the noyse of the Sea shall be converted unto thee; the Nations that will not serve thee, shall be utterly wasted.

The Sons also of them that afflicted thee shall come bending unto thee, to wit, as the Wise-men in worship of Christ thy Son, thy Saviour and theirs. An eternal Excellency, by whom a little One shall become a thousand; the greater his glory, to hasten so great a work through a little One.

Whether in truth it were intended by way of example, upon demonstration, sufficient for the duty to baptize one little Infant, a thousand should be brought into the like baptism: Or whether (otherwise

wiſe of introduction) a ſingle one baptized (after ſufficient adverti ſes of Chriſtian duty) were to be ſo ſtrengthned in conſcience thereof, that he ſhould become Eloquent, or Potent enough in Chriſt, who hath all Power in Heaven and Earth, to ſtrengthen a whole Nation in love of Chriſt, to ſubmit under his Enſign of baptiſm, and that ſuch a Nation as had afflicted Chriſtians before: The Character of true Chriſtianity, to *Bleſs Enemies*, and *overcome evil with good.* *Chap.* 6. *Numb.* 1.

Hath any more afflicted the People of God than the Turk? Hath not his *Alcoron* a clauſe about *Jeruſalem* to be a Village until the Nations come in? By the Providence of God it may ſeem a preparative for an expectation of the Nations coming foretold herein by the Prophet *Iſaiah*: It being not unlike, that the Contrivers of the Turkiſh devotion, had ſome knowledge of the Scriptures, as waged in the great Armies of *Heraclius* a Chriſtian, after the ſix hundredth year of Chriſt, and the ſtory not diſcovering impatience in the Turk at a late addreſs in writing, to perſwade, that the time was come for his converſion unto Chriſt; in which was alleged a Tradition from the Prieſts of *Mahomet*, that he being asked on his death-bed how long his Religion and Empire ſhould laſt, in anſwer only lift up his ten fingers toward Heaven.

Whether his meaning were to have the Rule continued ſo long as could by ſtrength of hands, or that it was to be over-ruled by the Angel of the Lord, who lift up both his hands in Oath, for the good of his people *Iſrael*, 1290 dayes, (years in Prophetique accompt) after the full ſcattering of *Daniels*

Chap. 6. Numb. 1.

els people, *Chap.* 12. Their moſt famous ſcattering, when they had digged up the foundation of their Temple, not leaving a ſtone upon a ſtone.

Eccleſiaſtical Story reporteth, as about the year of our Lord 363. which added unto the fatal Number 1290. pointeth at the year 1653. Many great concurrences have appeared lately for encouragement hereof, both in this Nation and elſewhere, as in the *Jewes* late Aſſembliing to diſpute about Chriſt, and their appointment of another Aſſembling.

That the converſion muſt be to baptiſm, it well accordeth with the Prophetique expreſſion of *Daniel*, chap. 12. As upon the waters to be purified and made white, *Rev.* 1. expoundeth to be by Chriſt, in his white Robes of Prieſtly Function, to make atonement, waſhing us in his blood, and putting on us his white Garment of Praiſe, in ſtead of the red Cap put on them by the *Romane* Beaſt in pride, of Scarlet, pointed at by the finger of Gods Spirit, for the *Jewes* and the *Romans* conſpiring in deriſion, to put a Scarlet Robe on Chriſt King of the *Jewes*, who triumpheth in his white of mercy, leading Captivity captive, and giving Gifts unto his Enemies, over-ruled by his victorious Grace, willingly to yield their Children captive to *Jeruſalem*, whoſe Children they had held captive, ſold as Tribute, ſpecially to *Græcia*, where the Turk now Reigns.

One baptized Child becoming Tributary, may work about the great work, when his baptiſmal Grace, which is but ableneſs, or hability, ſhall receive further efficacy of Gods efficacious Grace, com-

compared to flashes of Lightning, in Scholastique *Theologie*; by rule of Prophecie, those flashes of Lightning are out of the fire amidst the *Cherubims* of the redeemed Ones, under the Throne of the Mercy-seat of God by Covenant, *Ezek.* 1. the Throne of Grace; whence efficacious, to help in time, is by Prayer, with freedom of access, and confidence of success: If Christians did pray enough, efficacious Grace would flow to all baptized, and most where is most need, under the Turkish cruelty for the small to ruine the great unto Christs most Glory. *Esaias* named the Child about six score years before he was born, that was to deliver *Israel* out from the *Babylonian* Captivity: *Daniel*, (one of the Captive) prayed God not to defer, for the Temple, and for the City *Jerusalem*, and for his People; and God deferred not, but granted his desire, and the People had liberty to return authorized. And God said, *I will remove the iniquity of the land in one day*, Zach. 3.9. In gratious answer unto the Prophet *Esayas*, chap. 66. 8. *Shall the earth be made to bring forth in one day a Nation at once?* The Lord undertook it, and that he would hasten it in his time, *chap.* 60. 22. His heart in love abideth not hinderances, but overthroweth them all, whether Wise, Rich, or Mighty: Not to glory but in him, a God of loving-kindness to the Small also. *Shall I bring to the birth and not bring forth?* saith the Lord, *Isaiah* 66. upon complaint of Children brought to the birth, but not brought forth. The wrath of the Lord broke forth, and slew in one night thousands in the *Assyrian* Army, an hundred fourscore and five thousands in the morning, all dead corpses,

Chap. 6. *Numb.* 1.

Chap. 6. *Numb.* 1. and *Sennacherib* himſelf was ſlain by his own Sons; many more having periſhed in Turkiſh Armies, the Turk may happily relent toward Chriſtians Children, and for ſafeguard of their own lives, deſire to have their Children ſeaſoned with duties, at baptiſm by the grace of Chriſt.

Interpreters agree not about the ſenſe of that complaint about Children not brought forth.

But the Meſſenger was *Eliakim*, by interpretation [*The reſurrection of God, or God ariſeth*] anſwerable whereunto, the *Apocalyptical* Angel of Chriſt his preſence, One like unto the Son of Man ſaith, *I was dead, and am alive for evermore: And have the Keyes of life and death*, Rev. 1. and chap. 3. *I ſhut, and no man openeth, I open, and no man ſhuteth:* So taking unto himſelf theſe words that were ſpoken of *Eliakim* Iſa. 22. 22. and by conſequence hath right alſo to the words there following about *Eliakim* his glory, to have hanged on him all Veſſels of ſmall quantity, from the Veſſels of Cups, even to all the Veſſels of Flaggons, or Vials, *v.* 24. to be purged and waſhed for the uſes of the Lord, (baptizing in his Name) for that purpoſe (without over curious preſumption) our humbleneſs of ſincerity ſtayeth at the outſide of the complaint by way of compariſon, whereas in extremities of Peſtilence, Famine, War, or any great calamity, Faint women unable to bring forth their Children, fall to ſad complainings; So when after ſeeking from place to place, from Miniſter to Miniſter, if there be not procured liberty for their Childrens Admiſſion to baptiſm, (wherein they hope for partaking of the Covenant of Newbirth, by the Water and Spirit of Chriſt, in their eſti-

ſtimation more precious than the firſt birth to life:) *Chap. 6.*
In pitty blame not their lamentations, but in awe *Numb.* 1.
of Gods more dreadful judgements, uprightly ſeek to know his good will herein.

In truth of humble docibility praying to learn how God ordaineth to be well pleaſed in Chriſt his Son towards us great and ſmall.

1. His Divine Providence revealed that his good pleaſure, firſt after his baptiſm by *John*, who baptized others; as it were Gods purpoſe to raiſe up their hope of partaking in that good pleaſure of God for his Sons ſake, as an eſtabliſhment, or accompliſhment of their baptiſm through his Prayer, *Luk.* 3. 21. *When all the people were baptized*, ἐν τῷ βαπτισθῆναι [therein Jeſus alſo being baptized, and praying] *a voyce came from Heaven ſaying, Thou art my beloved Son, in thee I am well pleaſed.* In Chriſt to others by the gift of God, *Matth.* 11. 25. all the good pleaſure of God, fulfilled by God in others, 2 *Theſ.* 1. 11.

2. This good pleaſure of God was revealed with the Holy Ghoſt, both upon Chriſts being baptized, and praying, *Luke* 3. 21. as a bleſſing upon his Prayer, and upon his baptiſm in baptizing all the people, Chriſt was alſo baptized, and prayed; thereupon Heaven opened, and the Holy Ghoſt deſcended with a voice from Heaven, revealing the good pleaſure of God toward the baptized.

3. Jeſus thus prepared by baptiſm and Prayer, with the Holy Ghoſt, overcame the Devil for us, and taught us to overcome for our ſelves, and for ours in him, by baptiſm and Prayer with the Holy Ghoſt.

4. Chriſt herein averreth himſelf to be the true Chriſt,

Chap. 6. Numb. 1. Chriſt, foretold and figured by the Prophets; foretold by the Prophet *Eſaias*, chap. 61. *This day is the Scripture fulfilled*, Luke 4.

5. There he proclamed the acceptable year of the Lord, as prefigured by the year of *Jubilee*, wherein deliverance, redemption, and liberty was to Parents, and to their Children, *Levit.* 25. 40, 41. The poor as an hired, as a Sojourner ſhall ſerve with thee, unto the year of *Jubilee*, when he ſhall depart from thee, both he, and his Children with him, and ſhall return unto his Family, unto the poſſeſſion of his Fathers ſhall he return, for they are my ſervants. God the great Lord will have it ſo. The great and ſmall ſhall be accounted his, that he may be glorified for his mercy, in delivering them from grievances, and ſettling them in poſſeſſion of inheritance in the Land of Promiſe, a Pattern or Figure of his Kingdome, which he then began to preach after-baptizing, *Mark* 1. 15. ſaying, *The time is fulfilled, and the Kingdome of God is at hand*: Into which his Kingdome, the gate is opened at baptiſm, *Iohn* 3. 5. *Jeſus anſwered, Except a man be born of water and of the Spirit, he cannot enter into the Kingdome of God.* But of Infants he ſaith, *Mark* 10. *Suffer little Children to come unto me, and forbid them not, for of ſuch is the Kingdome of God.*

O heavenly bleſſed *Jubilee* for ſmall and great, unto the glory of his Spirit, the Fountain of Life in baptiſm, by his holy new Covenant.

6. The holineſs of which good Spirit, Chriſt here compareth unto Oyl, by his interpretation of the Propheſie for himſelf and for others, *Luke* 4. *The Spirit of the Lord is upon me, becauſe he hath anointed*

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me to preach the Goſpell to the Poor, the acceptable year of the Lord, as foretold by *Eſaias* 61. *to give Oyl of joy for mourning*. That they might be called Trees of Righteouſneſs, the planting of the Lord, that he might be glorified. Chap. 6. Numb. 1.

O Glory for Plants aſwell as for Trees, Oyl of Joy for Young and Old, the Child and his Mother! How ſeaſonably did Chriſt mind that Widdow and Child ſo preſerved with Oyl as a figure, fulfilled by him in his Oyl of the Spirit at this beginning of his Kingdom in Baptiſm.

7. As *Elias* was a figure of Chriſt, Oyl a figure of the Spirit; and that ſupernaturall preſervation of life by Oyl, a figure of preſerving the Spirituall life in Chriſt his Kingdom; ſo beginning at Baptiſm, the fundamentall occaſion upon which our Saviour appeared to build his whole diſcourſe, for Application of theſe Prophetique words and figures to himſelf, and thoſe holding with him: in Conformity thereunto might that reſtitution of the Childs life figure the Reſurrection of Chriſt aſſured in his new Covenant to the baptiſed: A precious thred of eternity through the Needles eye of a little One in the Armes of his Mother and of *Elias*.

8. A bleſſed mercy rewarding for her Motherly prayer in faith & repentance; Her ſin came to mind for which death was due: But art thou come for that? onely that? when I thought that I and my ſon muſt dye for want, *Elias* ſaying fear, not her heart conceived a ſeed of faith for longer help: A little ſeed of weak faith which faileth not while any jot of the word is unfulfilled, or while the miniſter is preſent

Chap. 6. Numb. 1.

ſent, and forſaketh not, nor is forſaken, but aſked whether any further hope of retaining him with a bleſſing may hinder ſeparation at the brink of extremity; what? any thing more? words it may be of temptation to deſpair (*what have I to do with thee*) yet not of deſperation, as remembring from whom he was ſent: O thou Man of God in whoſe name thou cameſt ſaying, *Fear not, for thus ſaith the Lord God of Iſrael, the Barrell of meal ſhall not waſt, neither ſhall the Cruſe of Oyl fail, untill the day that the Lord giveth rain, and the Barrel of Meal waſted not, neither did the Cruſe of Oyl fail, according the word of the Lord wch he ſpake by Eliah*: Had ſhe not faith to beleeve this and upon this to beleeve further? Ought her Faith to dye with her ſon? or rather ought ſhe to beleeve in that God who preſerved life ſo mightily, ſo mercifully, that he could and would reſtore life upon prayer of a penitent and faithfull heart ſeeking in the name of God to conſult abont the Uttermoſt of his Meſſage ſent in his Word? Anſwer O Man of God; Anſwer for thy Meſſage wherein thou art ſent from God; Anſwer for the Glory of God, the God of *Iſrael*—— *Elias* had not then an expreſs warrant, but ſtirred up the ſpirit in him to the uttermoſt that he could: In reaſon as a Man arguing by conſequence to the full performance of his warrant, in effect his warrant was at *Sarepta* to a Widddow not named, but by conſequence hee concluded her that he met to be the Widdow intended for his ſuſtenance; upon her readineſs to fetch a little water in a Veſſell, by conſequence hee required her to bring for him *a Morſell of Bread in her hand*: Upon her Oath of ſcarcity that there was but one dreſſing

dreſſing for her and her ſon to eat and ſo to dye, by conſequence of Gods promiſe that *Elias* ſhould be ſuſteined by her untill the end of three yeares and a half, *Elias* would firſt have a *little Cake*, and then he bid her *make for her ſelf and her ſon*; in hope of ſupply, which promiſed without an expreſs, in as much as God commanded her to ſuſtein *Elias*, *Elias* was bold to promiſe by conſequence that God would ſuſtein her and her ſon by continuance of the Meal and Oyl, and it continued according to the word of the Lord which he ſpake by *Elijah* (the Hebrew ſaith by the *hand* of *Elizah*, the hand lift up in Prayer) it was bleſſed as the word of the Lord which the faithfull and praierfull ſpirit of *Elizah* ſpake by conſequence of reaſon deducing ſuch hope out of Gods word though not expreſs, The Lord made good the word of his ſervant the Prophet, and ſo the widdow and he and her houſe did eat thereof many dayes. She afforded one meal to him, his miniſtery procured many meales to her and hers, and fed her with ſpiritual ſweetning of hope for continuance of bleſſing to them and him, hoping ſo by conſequence of Gods word in that the Lord ſaid *I have commanded her to ſuſtein thee*, the Lord of all uſing mercifully to bleſs them with ſufficiency whoſoever obey him commanding for good to the obedient; By conſequence whereof *Elias* bid her *not fear* what ſhe had feared, untimely death of her and her ſon together, Which the good affection of the Mother would have to ſurvive after her deceaſe for a living memoriall of her Name and Kindred to poſterity, but if he dye before her, her ſoul more dreadeth

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Chap. 6. Numb. 1.

it than dying with her, which I bid her not fear: what will be ſaid there among the Gentiles, where I bid her not fear, and that in thy Name O God of hope the Lord God of *Iſrael*? How ſhall thy name be Sanctified by thy Servant a fugitive from *Iſrael*, If I muſt be fugitive hence alſo from amongſt the Gentiles? aſking what to do with me there: Haſt thou no bleſſings nor mercies for them by thy Servant? and he cried unto the Lord and ſaid, *O Lord my God, Haſt thou brought evill upon this Widdow with whom I ſojourn by ſlaying her Son*? Is it for evill? And not at extreme opportunity rather for greater good in thy rich Mercy? Mercy thou treaſureſt up for them that dwell in thy bleſſed enjoyment for everlaſting; But would not that be more loved and thy name magnified if here were an outward token of thy gracious dealing with thy Servant ſent hither as on purpoſe that thy Glory may ſhine among the Nations? in hope of which deſireable among the Nations, and conſequence of ſuch hope *Elias* cryed unto the Lord and ſaid; *O Lord my God, I pray thee let this Childs Soul come unto him again*; *And the Lord heard the voice of* Elias, *and the Soul of the Child came into him again, and he revived.* This Chriſt called to mind in that his Catechiſticall Lecture after Baptiſm, *Luke* 4. When he ſaid the word Prophetiquely foretold was that day performed, by conſequence whereof the Church of the Gentiles hopeth good intended thereby to her young Children in Chriſt his fullfilling his prayer at Baptiſm, being more powerful & his heart more pittiful in joyning his effectuall prayer with the prayers

of

of tender-hearted mothers, & the prayers of Mini- *Chap. 6.*
ſters in tenderneſs of Spirit as Mothers to beget *Numb. 1.*
a new life of the Spirit, as *John* Baptiſt in the ſpirit of *Elias*, *Elias* procuring Oyl for preſervation of the Childs life, & reſtitution of life after death, By conſequence hope much more in Chriſt the Lord both of *Elias* and *John*, and the Lord of Life and Death; Chriſt his promiſe being expreſs for grant of the Spirit unto Children upon the prayers of Parents whoſe Spirit is the more rooted in themſelves therby, like as this Widdow of *Sarepta* procured the continuall Supply of Oyl to Her ſelf and her ſon by continuall dependance on the word of God ſent by *Elias*, though not expreſs; but in this by conſequence of good reaſon in prayer Our Mother Church Miniſtery promiſeth in Chriſts name the Spirit like Oyl to the Childten of faithfull Parents at Baptiſm: Which ſome divert, abhor, and blaſpheme, and in that blaſphemy forſake the Mother-Church of *England* and her baptiſm, and her Miniſtery for ſo baptiſing Infants.

Thus while they refuſe to beleeve the Sanctification of the Spirit at Infant-Baptiſm, their faith faileth about their own Baptiſm, that Oil ceaſeth to them and their Children by their own confeſſion, and ſo they run into the Wilderneſs after new deviſes: God in mercy call back, or hold us and others baek from following them, and make us faithfull and thankfull for the Graces of our Baptiſm, and dutifull in performing the vowes and promiſes thereof in forſaking the Devil & all his workes, that the Devil may have no more power over us or ours, in ſinfull waies of the world or fleſh; that we

Chap. 6. Numb. 1. may beleeve the Articles of our Chriſtian faith, doing the will of God in his Commandements as his Children: a Goſpel way of Love.

Chriſt in this (4 of *Luke*) after Baptiſm mindeth of two more Prophetique Inſtances, both from the figurative ſervice of *Eliſha* by his *double portion* of *Elias* his *Spirit*, deſigned chief in ſucceſſion of his Miniſtery; the firſt implyed, the ſecond expreſſed: that implied was of the like ſucceſs in reſtitution of life by that ſucceeding Miniſter at the like importunate intreaty for a Child; and if you will rather minde the other widdow complayning that ſhe and her ſonnes were to be ſold to pay the debts of her husband (a Sonne of the Prophets) by mutuall intereſt of Parents and Children as One; by conſequence whereof as Children were liable to ſuffer towards diſcharge, of their Parents debts, Parents ought to have prevented the Childrens ſufferings by diſcharge of thoſe debts, thoſe debts being diſcharged by the Oyl figurative of Grace; By conſequence the Parents ought to have provided, & one failing, the other ought & did by prayer with *Eliſha* provide for the Childrens redemption, in event by Oil then, by Grace now in Chriſt redeeming Children from the debts of their parents faults: and borrowing veſſels from their Neighbours houſes, that they alſo might bee filled as with oyl of *Eliſha*, with grace of Chriſt.

That other expreſſed was of *Naaman* (helped by direction of a good wiſh from his wife her captive little maid) a noble inſtance of hopely probability by divine Providence as it were on purpoſe apted for the great *Syrian*, *Aſſyrian*, *Scythian*, or *Barbarian*, all

all one in Chriſt, not to diſdain helpers bond or free, ſince God the Holy Ghoſt hath ſanctified the duties of Servants to their Maſters 1 *Tim.* 6. 1. and the faithfull wives 1 *Pet.* 3. 16. to win their Husbands unto the honour of his Holy Name, and powerfull doctrine by Miniſteriall interceſſion of *Eliſha* for that Leper whoſe fleſh became like the fleſh of a young child by waſhing in *Jordan*, where Chriſt was to be baptized, for accompliſhment of his Myſticall waſhing away ſinnes both of old and young, as the children of *Iſrael* young and old paſſed through *Jordan* into the land of promiſe in figure of Chriſts Kingdome. *Chap.* 6. *Numb.* 1.

The figurative paſſage of Mercy for Children at *Jordan*, where the ſpirit of *Elias* & *Eliſha* both in paſſing were diſcerned by the children of the Prophets. 2 *Kings* 2. A leſſon of the Spirit of Propheſie looking toward the Spirit *Elias*-like in *John* Baptizing at *Jordan*, under Chriſt his Almighty Spirit for Sanctification of Baptiſm, Originally there, where the waters were ſo divided for paſſage of ſafety to the glory of the Spirit [*And Jeſus being full of the Holy Ghoſt returned from Jordan*] This ſolemne Repetition was not in vain at the beginning of the 4th. Chapter of *Luke*'s Goſpel, where Chriſt premiſeth the mention of theſe Prophets *Elias* and *Eliſha* ſent to the *Gentiles*, againſt the malignant *Jewes* ready there to have caſt him down headlong from the brow of the hill whereon there City was built: perverting to evill in envy toward the *Gentiles* what Chriſt intended for mercy both to *Gentiles* and *Jewes* in favour of our purpoſe. Thus the Spirit of *Elias* reſted in *Eliſha*, and *John* Baptiſt

Chap. 6. Numb. 1. Baptiſt came in the ſpirit of *Elias* a Fore-runner of Chriſt the Lord of the ſame ſpirit baptized at *Jordan* being Author of Baptiſm and ordainer of Sanctification through the ſame Baptiſmal Spirit of Unity to his Glory.

The Spirit of *Elias* and *Eliſha* was efficacious by prayer for mercy to young Children of the *Gentiles*.

The Spirit of *John* Baptiſt was the Spirit of *Elias* and *Eliſha*.

Therefore the Spirit of *John* Baptiſt was a Spirit efficacious in prayer for mercy to young Children of the *Gentiles*.

The Strength of this increaſeth by Chriſt his praiſe of *John* Baptiſt as more than a Prophet: And therefore his ſpirit by neerneſs unto Chriſt, likely to be more efficacious in prayers for mercy both in Power and Act of efficaciouſneſs as at fulfilling, *This day is this Scripture fulfilled in your eares*, *Luke* 4. 21. about the Spirit anointing, and delivering, and accepting, as the acceptable year of the Lord, accepting in mercy Young and Old; And this acceptableneſs in Spirit like ſweet healing Oyl being mentioned by the providence of Chriſt (anointed with the Holy Ghoſt) upon his baptizing the great Meſſias anointed above his Fellows. *Pſ.* 45. In his ſocietie to be anointed under him, as his by Covenant of Grace: That Grace as precious anointing oyl may bleſſedly flow from his Head-ſhip down on them as members of his body, ſo baptiſed in his Spirit of Chriſtianity. Thus by reaſonable and mighty conſequence of applyplying to the baptiſmall ſpirit Efficaciouſneſ like that of *Elias* and *Eliſha* by prayer effectuall for

mercy

mercy to young Children of the *Gentiles*, mercy to be ſo baptized into the Spirit of Chriſt, alike the Saviour of *Gentiles* as of *Iewes*. *Chap.* 6. *Numb.* 2.

And behold a like Argument of Gracious Efficacy for the *Iewes* and their young Children in that the bleſſed Apoſtle *James* in his Epiſtle general to the twelve Tribes ſcattered abroad, chap. 1. Warranting them to ſpeed when they *ask in faith* of God the *Father of lights*, who giveth *liberally* to his Children, *of his own will begat hee us with the word of Truth, that wee ſhould bee a kinde of firſt fruits of his Creatures*, according to the Prophetique word, *Jeremi.* 2. 3. *Iſrael holineſs to the Lord, the firſt Fruites of his increaſe*: Applied to all the Families in *Iſrael*, v. 4. & 9. *Wherefore I will yet plead with you ſaith the Lord, and with your Childrens Children will I plead*: All engaged in that holineſs according to Gods Ordinance of the figurative Fruits, ſanctified and ſanctifying others. *Rom. chap.* 11. *If the firſt Fruits be holy, the lump is alſo holy.* Yea and in offering the fruits, the *Iſraelites* perſons were offered alſo to be firſt Fruits as firſt Poſſeſſors of that holy Land, in duties to be holy to the praiſe of God in Profeſſion and in Prayer. *Deut.* 26. In profeſſion: *Thou ſhalt take the firſt of all the Fruit of the Land, and ſay unto the Prieſt, I profeſs this day unto the Lord thy God, that I am come into the Countrey which the Lord ſware unto our Fathers to give us*, (mark how they were included at firſt as Children, and in conſcience then of the like Duty to include Children) *I have brought the firſt fruits of the Land*, v. 9. *& v.* 13. *I have brought the hallowed things & given to the Fatherleſs and widdow* *Numb.* 2.

Chap. 6. *Numb.* 2. *dowr: I have done according to al that thou hast commanded* — And then in prayer unto the Lord God, *Look down from thy holy Habitation, from Heaven, and bless thy people Israel* — *Thou hast professed or avouched the Lord this day to be thy God: And the Lord hath avouched thee this day to be his peculiar People*: They and their Little Children in Covenant with God, *chap.* 29. partakers in the blessing, *chap.* 2. *v.* 4. *Blessed shalbe the Fruit of thy Body*. As the Fatherless and Widdowes partaked in the Profession and Prayer at oblation of the first Fruits, in reference whereunto the blessed Apostle *James* praiseth it as the pure Religion to visit the Fatherless and Widdowes: The word ὀρφανὸς entendeth to the least Pupils that see not how to help themselves, as in τῇ ὀρφνῇ dark of ignorance, for help whereof the visit here in the Greek is ἐπισκέπτεσθαι from which the Pastor or Elder is called ἐπίσκοπος, implying the Pastorall Act of Ministery for Orphans help: A religious act toward them for their Sanctification amongst the blessed fruits of *Israel*. And that oblation of Fruits being an Act commanded for the time after their possession of the holy Land as a figure, must have answerable truth under Christ his Kingdom of Grace for their young Children.

That interest of *Israels* young Children at their return (the third sort of Branches) hath further growth by this Thundring Apostle *James*, blessedly showred out in that rain of *Elias*, who shewed himself before a ready Friend in effectuall prayer for that Widdowes little Child among the Nations: And his own Country men beleeving that (as he said) there should be no rain but at his word for

three

three yeares and an half, long enough to bring them into extremity like that of another dearth. *Ier.* 14 Their Nobles sent their little Ones to seek, but finding no water they returned with their vessels empty; Their little ones in what sense soever needed help, no marvell if they sent into every Nation to seek *Elias* his help who by Gods command was found of faithfull *Obadiah*; And the heavens gave a little sign of rain first like a man's hand, and then great abundance of rain, and the Earth brought forth fruit, from little beginnings abundance of fruit. Almighty God hath a great delight in cherishing the Little by degrees to encourage the Progress of Zeal in prayers with fervency to procure efficacy through the Spirit of prayer in Elders of the Church scattered abroad to mind Little Ones as *Elias* did: Although his prayer be not expressed in the Storie, but by consequence, enough for St. *James* to say that *Elias* prayed again, and the Heavens gave rain. If you will not allow alike consequence of effectuall praier for Orphans and other young Children to be sanctified among the first fruits as the first born formerly towards sanctifying others, 1. *Kings* 19. 3. Behold *Elias* in Zeal of the Covenant fugitive again for life: Hee came to *Beersheba* blessed to *Abraham*, Gen. 21. blessed again to *Isaac*, Gen. 26. 23. 33. By interpretation the well of oath, for him and his Posterity, degenerated since into the condition of Hagarenes. *Galath.* 4. And so needing again the Angels invitation to *Beersheba* the well of oath which gave denomination to that Country; where behold the Lord assisting *Iacob* and his children with *Chap.* 6. *Numb.* 2

Chap. 6. Numb. 2. their little ones, *Gen.* 46. 3. 5. The angell of the Lord saluting *Elias* again, & sending him to oridan *Elisha* to be succeſſor in his Spirit of Miniſtery for the remnant of *Iſrael* beloved for the Fathers ſake, for *Iſaac* who made an Oath of Covenant for his poſterity there at the holy well of Oath, *Beerſheba* fitly patterning the Fathers of the Remnant of *Iſraelites* at their hoped return under Covenant for their Children at the waters of Baptiſm, as *Iſaiah* foreſhewed chap. 52. verſ. 4, 7, 8, 15. The ſon of God in that appearance of his glory fitted the premiſes for application to the baptiſmal-bleſſing-Myſtery, for as much as *Elias* in Spirit was forerunner of *John Baptiſt* who baptized Chriſt, and Chriſt after his baptiſm alleged the practiſe of *Elias*, and the angell of Chriſts Kingly preſence aſſiſted *Elias*, who came for life to that well of oath, and thence in Zeal of the covenant unto death after ſacred ordination of his ſucceſſor in the Miniſtery for reducing the remnant of *Iſraelites* under Covenant: And both *Elias* and his ſucceſſor *Eliſha* praying effectually to the Lord of Glory for Young Children: And the Evangeliſt *John* cap. 12. Affirming it to be Chriſts Glory, which *Eſaias* ſaw, chap. 6. & 7. *Eſaias* being bid by the Lord to take with him his ſon, whoſe name by interpretation is [*The Remnant ſhall return*] when he was to give the Prophetique ſign of Chriſt. Thus the promiſe of the Remants returning unto Chriſt was ſent by the name of *Eſaiah* his ſon, the nomination uſing to be at the time of ſealing the Covenant unto them in Childhood; how this appertaineth unto their baptiſm, it more will appear anon.

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The Remnant of *Iſrael* were not to leave the Children out of the new Covenant at their return which Prophetically was brought unto their Children, as Diſciples by this leſſon in their very names, and for allaying the tedious nights, and carefull daies of Nurſery, conſider the reward everlaſting, for what is done or ſuffered about Gods Children the ſons and daughters of *Jeruſalem*, after return unto the love of Chriſt her dear Husband. And *Iſaiah* 66. *Rejoyce with Jeruſalem, that yee may ſuck and be ſatisfied with the breſts of her conſolations, for thus ſaith the Lord, Behold I will extend peace to her like a River, and the Glory of the Gentiles like a flowing ſtream, and then ſhall yee ſuck; yee ſhall be dandled upon her knees, as one whom his Mother comforteth*; likewaies *Hoſea* chap. 2. 14. *I will ſpeak comfortably unto her* (23.) *I will have mercy upon her that had not obtained mercy*: Of the houſe of *Iſrael* ſaith the Lord (verſe 2.) *She is not my wife* (verſe 4.) *I will not have mercy upon her Children.* Chap. 6. Numb. 2.

This change of *Iſrael* from having Gods mercy to be without mercy, reached from the Parents to their Children, after which another Change of them that were without mercy was to bring them under the new Covenant of mercy.

But the Children were without mercy.

Therefore the new Covenant of mercy was for Children alſo.

Yea and that it might be known to conclude them in their Childhood the Lord revealed this great Myſtery to the Prophet in the names which the Lord preſcribed for the young Children of that Prophet, *Hoſea* chap. 1. *It ſhall come to paſs that*

Chap. 6. Numb. 2. *in the place where it was ſaid yee are not my People; There it ſhall be ſaid unto them the Sons of the living God*: Upon this change followeth that command; *Say unto your Brethren* [*Ammi*] that is, my People: *And to your Siſters* [*Ruhamah*] that is, having obtained mercy] Behold the Children of the Prophets *Hoſea* and *Iſaiah* Children under Covenant of mercy for ſignes to the houſe of *Iſrael* in their changes.

Children ſealed under Covenant, as prophetical ſignes to foreſhew the ſealing of children under the New Covenant of mercy: When the *Children of Iſrael return and ſeek the Lord their God, and David their King* (in his Son Chriſt) *In the latter dayes*, Hoſea chap 3.5. and chap 2.15.18. *I will give her the valley of Achor for a door of a hope, And ſhe ſhall ſing there as in the dayes of her youth*, When ſhe had newly ſealed her Children at *Gilgal* the way to that their door of hope betwixt their place of bondage and *Jeruſalem* their holy place of reſt in peace and mercy, there groweth the Tree of life wherein they are to be regrafted *Rom.* 11.

Such as were cut off through unbelief are to be grafted in again by faith.

Children are to be grafted in again through faith, that God may be glorified for his mercy to ſuch as had no mercy.

Children had not mercy when they were cut off for their Parents unbelief.

Children are to find mercy when through their Parents faith in the New Covenant they are to bee grafted in again: ſuch being grafted into Chriſt, *Rom.* 11. as were complanted with Chriſt at Baptiſm,

tism (*Rom.* 6.) according to the sense of the Prophets children sealed young to be signes for the Church of Christ to learn this lesson of mercy for sealing her young in Christs name, *Hosea* 14. *like dew to Israel, his branches shall spread, and his beauty shall be as the Olive Tree; they that dwell under his shadow shall return: O Israel return unto the Lord God, for thou hast fallen by thine own iniquity; take with you words and say, Take away all iniquity, and receive us gratiously; who is wise and he shall understand? prudent, and he shall know them?* as this hath a reflection of like comfort unto us Gentiles for our Infants Baptism, since they were to find mercy in our mercy, *Rom.* 11. both concluded alike in mercy without difference. The Jew and the Gentile one in Christ. *Chap.* 7.

CHAP. VII.

Numb. 1. *Children of Primitive beleeving Jewes the fourth sort of branches, under tutors at first, yet heirs, had right to Baptisme seal of the New Covenant.* Numb. 2. *The Covenant the same in substance; what are substantitialls: the Infant correlative principall.* Numb. 3. *The young express in the New Covenant.* Numb.

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SO did it moſt ſpecially prepare to bleſs Children of the Primitive Chriſtian Jewes, whoſe Children are the fourth ſort of branches complanted with Chriſt, and in Chriſt, at Baptiſm as under the Covenant of mercy, which then began (according to the Prophet *Hoſea*, praiſed *Rom.* 10.) though it were to be more accompliſhed at the return of *Iſrael* unto Chriſt their *David* Prince of the Covenant, extending Armes of Mercy to young and old; he uſeth not to take away privilege from any without their default, The Children of beleeving Jewes in Chriſts time had committed no fault in their Infancy to loſe their privilege of their former ſealed inheritance.

Had the moſt mercifull God of *Iſrael* exacted of thoſe Infants, blood in his Covenant of Circumciſion for nothing? onely that his Seal of Covenant might remain in their fleſh, to betoken thereby no bleſſing covenanted in Chriſt? no truth anſwerable to that figure? no ſubſtance but emptineſs at that fulneſs of time for fulfilling all things by Chriſt his fulneſs, to fill all in all, the ſmall veſſells as well as the great? this Ordinance of Ceremonies under that ſtile [*for ever*] had right for ever to ſome bleſſed accompliſhment in him; the Sun of Righteouſneſs had warmth for the leaſt in Covenant with him. Infants while Infants (as his in Covenant) had certainly right to what he gave and promiſed by his ſervants Miniſters then: whoſe word he maketh good and

conde-

condeſcended for himſelf to be tryed by their word which they had from him: Hee is rich in mercy to all for whom he is called on: And his gifts are without repentance, as a moſt mercifull Father, ſpecially to the Children of *Iſrael* whom he made Judge in their own cauſe [*What could I have done more to my Vineyard, that I have not done in it* ? Iſaiah 5. *Chap.* 7. *Numb* 1..

Gal. the 4th. *The Heir while he is a child is under Tutors untill the time appointed by the Father. Even ſo wee were children: But when the fulneſs of the time was come, God ſent forth his Son made of a woman made under the Law to redeem them that were under the Law*; Were not Infants under the Law? was not the price of his redemption enough for them alſo? Did he reject them after he had ſo dearly redeemed them, Unleſs they afterwards ungratefully rejected him? Infants while Infants under the Law were acknowledged Heirs of all by the holy Ghoſt; though at the time appointed by the Fathers higher elevation of Spirit in duties anſwerable to higher occaſion of dignities are ordained, yet the ſame perſons Heirs ſtill: though under greater manifeſtations of the Fathers will, yet in truth for the ſame bleſſed inheritance, granted by the Steward, confirmed by the Lord; ſealed at firſt by the ſervant, afterwards ſealed by the ſon of God Chriſt the true Lord of all, in brotherly kindneſs offering to make his Confederates Joynt-Heires: Firſt by the ſeal of more ſpeciall commiſſion to the Children of *Iſrael*, afterwards by the great ſeal of his Commiſſion for all Nations. The former Speciall, The lat-

Chap. 7. *Numb.* 1. ter Generall, but national Commissions both.

The prayers of faithfull *Israelites* (as that of *David* Ps. 83. was) against their spirit as Malignant who would have *Israel* cut off from being a Nation. *Jeremiah* chap. 33. 24. the Lord himself observeth, *Thus they have despised my people, that they should be no more a Nation before me*: But allegeth his own Covenant as sure as that with Heaven and Earth to the contrary. *Ezek.* chap. 37. *Thus saith the Lord God, I will take the Children of Israel from among the Heathen, and I will make them one Nation, and I will make a Covenant of Peace with them, and I will be their God, and they shall be my people.* Rom. chap. 11. 2. *God hath not cast away his People.*

The *New Covenant* was their Nationall Covenant first, *Heb.* chap. 8. 8. as their speciall preferment, *Rom.* 3. 2. and chap. 9. 4. to be the first fruits, a pattern of other Nations, *Rom.* chap. 15. as preseribed in Gods own holy directions, *Deut.* 32. for other Nations to joyn with them, while they and their little ones were in Covenant with God, as one people, *Deut.* 29. 11. *Isaiah* chap. 60. 12. *The Nation that will not serve thee shall perish*; For accomplishment of Prophecies, *John* is to prophecy before many people and Nations, *Rev.* chap. 10. 11. and *Rev.* chap. 22. The leaves of the Tree of life are upon the first discovery (that mysticall way) to heal the Nations; And then the 12 fruits of that Tree for the twelve Tribes, according to the prayerfull predictions and benedictions of *Jacob* and *Moses*, in the new City of God, whose 12 Gates have the Names of the 12 Tribes

of

of *Iſrael* for all Nations to enter as fellow-Citi- *Chap. 7.*
zens in the Covenant of holineſs and peace to *Numb. 2.*
find Chriſt our beginning and end there.

To this glory, bleſſing, and nationall way, whether in ſpeciall for his people *Iſrael*, or in generall for other Nations to joyn with them by vertue of his all-power, *Math.* 28. ordaining a Succeſſive miniſtery for all ages to baptize and teach what he commanded; not excepting that command [*Suffer little Children to come unto me*] to come in the Armes of their Parents to partake in his bleſſings, as by their Parents ſinfulneſs they are infected with our firſt-Parents ſins.

The Children of beleeving *Jewes* had right to help by their Parents Faith and Charities procuring them to be ſealed within the Covenant of Mercy.

The Nation comprehendeth Infants, as the whole comprehendeth each part.

Neither is there any word expreſs in holy writ for excluding Infants from under the command of baptizing the Nations, as if they either were not baptized, or ought not, being formerly ſealed under Gods Covenant.

The Covenant is the ſame ſtill in Eſſence though *Numb. 2.*
for the change of Circumſtances (ſome ceaſing and others ſucceeding, as the Lord of the Covenant willeth) it is for diſtinction ſake called old in reſpect of the ceaſing, and new in reſpect of ſucceeding circumſtances: The covenants be the ſame in eſſence, according to Gods Oath, *Luk.* chap. 1. 72. *To remember his holy Covenant, the Oath which he ſware to our Father* Abraham *that he would*

Chap. 7. Numb. 2.

grant unto us: Gal. 3. The Gospell was preached before unto *Abraham*, when the Lord said, *In thee shall all Nations be blessed*, Gen. 12, and 22. *By my self have I sworn saith the Lord, In thy Seed shall all Nations of the Earth be blessed*. This is the Matter covenanted.

And secondly the Form is an agreement sealed, for though a promise might hold without a seal, yet when it is agreed to be sealed, then it is Null if it remain unsealed: God after his promise of Salvation willing to enter Covenant with man, for further assurance agreed to have it sealed by a token. And in that sense he called the token by the name of Covenant, as it were intimating the Covenant to be void if not sealed, as agreed, *Gen.* 17. 10, 11. *This is my Covenant which yee shall keep betwixt me and you and your seed after you, it shall be a token of the Covenant betwixt me and you.*

After such agreement the token or seal is called the Covenant, as essentiall to the Covenant, which if Papists would hear they needed not dream of Christ transubstantiated, the token as a seal assuring the benefit agreed on, though the matter of the seal be but circumstantiall, as in Contracts of men whether their seal be wood or brass. So the Covenant of God for our pardon ought to be sealed as covenanted, though whether the seal be flesh or water, that was a circumstance, changed, not at our pleasure, but as pleased the supreme heavenly power in pardoning.

Thirdly the Covenant being a relative agreement, the Correlatives are essentiall as agreed betwixt God and

and Man, correlative; Parents and Children, great and ſmall, principally the ſmall in truth of this clauſe in the agreement, the Child Chriſt being included: as the promiſe was made principally to the ſeed expreſſed alone, *Gen.* 3. So the Covenant principally to Chriſt the Seed moſt bleſſed, and bleſſing others, the ſeed of the woman, the ſeed of *Abraham*, the ſeed of *David* covenanted in unity of Perſon to be God who covenanted with Man: the Son of God in unity of Perſon to be the Son of Man, ſealed to be the Mediator betwixt God and Man, Parents and Children, great and ſmall, ſealed ſmall as agreed by himſelf in his God-head covenanting with Man to be ſealed in childhood, with obligation of duty to pay in fulneſs of time the ranſome for Mans redemption at his death by the blood of Everlaſting Covenant to Juſtifie the circumciſed in heart. *Chap.* 7. *Numb.* 2.

The mercies and bleſſings of the Circumciſion in heart appertaining by Gods promiſe to young children with their Parents upon their entring into Covenant with God as formerly proved, *Deut.* chap. 29. 11. & 30. 6. the Covenant of love to be ſealed inwardly by the Spirit, outwardly by Gods Ordinance, though the manner of that Seal were a circumſtance, yet needfull, as commanded by God though diverſly, firſt by Circumciſion alone, at laſt by Baptiſm alone, but by both at the fulneſs of time to compleat all in Chriſt, who being circumciſed was alſo to be baptized to fulfill all Righteouſneſs: all extendeth unto Jewes and Gentiles treading in the ſteps of the faith of faithfull *Abraham*, ſealed with the ſeal of righteouſneſs by faith as

Chap. 7. *Numb.* 2. beleeving Gods everlasting Covenant to be God unto him and to his seed as their God: That clause of the Covenant to be [*their God*] being the principall object of faith, as interessing him and them in Christ the blessed seed to bless all Nations and Families on earth to find righteousnes in faith by Christ in that everlasting Covenant for them and their Children sealed, as *Abraham* found Righteousnels by faith for himself and his Children though sealed young, under Covenant of faith binding them in their appointed season also to beleeve in him unto their Justification, for which the Prophet *Jeremy* said chap. 23. *This is the name whereby he shall be called* [*The Lord our Righteousnes*] in mercy so far exceeding the deliverance of Fathers with their Children out of *Ægypt*, as if that were no more to be named in comparison of this, where Fathers and Children are delivered from the wrath of God, the curse of the Law, and power of Satan and Hell, and admitted into the Kingdom of God as partakers of Christs righteousnes put on them by vertue of their faith in the Covenant for them and for their Children brought under Covenant with them, that Christ his fulfilling all righteousnes in the new Covenant under seal of Baptism, may thus reach them with his Covenant blessing, revealed under the new Testament, veiled under the Old, in essence thus the same through the meditation of that blessed seed Christ the Child sealed, as by the former seal, so by the latter, to become Mediatour of the Covenant of Salvation unto them that would apply the same under the

Jer. 16. 14.

the New ſeal unto which they have right through the former Seal of Righteouſneſs by faith in God: The eyes of faith which ſaw the day-ſtar of the Prophets in dreams and types, might and ought to have perceived this ſun of righteouſneſs ariſing, if they had not winked with their eyes, and yet boaſted as if they ſaw reaſon in worldly policy, for which the wrath of God remained on them, and on their Children through unbelief refuſing the righteouſneſs of Chriſt at Baptiſm, that might and ought to have ſealed unto them, and their young Children this eſſence of the Covenant, depending thus on that clauſe for ſealing principally the young, otherwaies void both toward the Children and toward their Parents. *Chap.* 7. *Numb.* 2.

Toward their Children, *Gen.* 17.14. *The uncircumciſed Male his Soul ſhall be cut off from his people: Hee hath broken my Covenant*, that was to be in the fleſh, an everlaſting Covenant for everlaſting good, but upon breach for everlaſting condemnation of his ſoul to be cut off for ever; in which ſenſe the word is doubled, *Numb.* 15. 31. *That Soul ſhall be cut off in cutting off*, in this world, and cut off in the world to come, his iniquity being upon him: And while iniquity remaineth the wrath of God is remaining toward the Parents, though circumcized, yet obnoxious for neglecting the circumciſion of their Children. *Exod.* 4. The Lord met *Moſes* and ſought to kill him: But upon circumciſion of his ſon; *Zipporah* (by way of Plea in form of fœderall claim) might ſay a husbaud of bloods thou art to me, and he (the Lord *Jehovah*) letting him go, ſhe might faithfully

Chap. 7. *Numb.* 1.

fully and thankfully ſay a husband of bloods for circumciſions: blood in the Circumciſion of her husband, and blood in the Circumciſion of her ſon and their Poſterity that had been cut off if not ſanctified with that outward ſeal of Circumciſion; hearing the Lords threatning (to cut off) in the very ſame words, from circumciſion of Children, *Gen.* 17. 14. applied under the new Covenant, *Act.* 3. 23. about them that were admitted to the new ſeal of baptiſm; betwixt ſuch fear and hope would the religious Fathers of *Iſrael* have dared to leave their Children unſealed without expreſs countermaund for not ſealing them? would not they elſe deſire earneſtly both as a comfort in their own hearts, and an honour and ſafeguard unto their Children to have them outwardly ſealed for diſtinction ſake as the Lords people? would the Lord abbreviate his covenant which he ſware to enlarge, that his Glory might fill the Earth (*Numb.* 14.) in that promiſed bleſſing for all Nations and all Families? as for the honour of the Lord who created the whole Nation and redeemed the whole Nation, is the whole Nation claymed for his holy name unto his ſervice by the ſeal of Sanctification which hee ſent for the whole nation needing his help, *all we like Sheep have gone aſtray, & the Lord layed on him the Iniquity of us all*, Eſaias 52. *As a Lamb for the tranſgreſſion of my people—— Thus he offered for ſin.* And expreſſed care of the Lambs as his, in love to them, aſwell as the ſheep, in that threefold charge of love commended unto *Peter*, it was the Lord who ſaid *All ſoules are mine, the ſoules* of the *Chil-*

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dren aſwell as of the *Fathers*, Ezek. 18. he profeſſing himſelf to come unto the *loſt Sheep of the houſe of Iſrael*: By this light we may ſee to whom he ſent his word of ſalvation by Baptiſm. *Math.* 3.5. All *Judæa* went and were baptized of him; though not (*all*) particularly, yet (*all*) generally, without reſtraint of any ſort or age. Their confeſſion alſo might be generally without confeſſing particularly. *John* preached *repentance* to (*all*) people of *Iſrael*. Acts 13.14. *Chap.* 7. *Numb.* 3.

Thus the preſentment of Gods rich mercies (at performance of what he promiſed) ought not to leſſen the parents hope of their Childrens benediction through the bleſſed ſeed as if now unſealed unto them in the new, though formerly ſealed in the old Covenant.

The new Covenant extending alſo to Children expreſly by moſt merciful proviſion of the holy Ghoſt. *Jeremiah* chap. 32. 38, 39, 40. *They ſhall be my people and I will be their God, and I will give them one heart and one way, that they may fear me for ever* (all dayes) *for the good of them and their Children after them: And I wil make an everlaſting Covenant with them, that I wil not turn away from them to do them good: But I wil put my fear in their hearts, that they ſhall not* (or will not) *depart from me.* *Numb.* 3.

Thus the Lord interpreteth the ſenſe of his own promiſe in the next precedent chap. of *Jeremiah* 31. 31. *I will make a new Covenant with the houſe of Iſrael and the houſe of Judah*; houſe here comprehending the Children by ſuch expreſs interpretation of the Lord: Therefore it alſo comprehendeth Children in that recitall of the new

Chap. 7. *Numb.* 8. Covenant by the holy Ghoſt after Chriſts time, *Hebrewes* chap. 8. 8. The name of houſe comprehending Children and all therein, unleſs exception thereof be found; when *Jeruſalem* and all *Judea* went to *John*'s baptiſm, exception of their Little Ones is neither expreſſed nor implied, but rather the contrary, for that the Mothers did carry the Little Ones in their Arms at ſuch new wonderfull preſentments. *Matth.* chap. 14. 21. *They that had eaten were about five thouſand, beſides women and children*, chap. 19. 13. *then were there brought unto Chriſt Little Children that he ſhould put his hands on them and pray.* Hebrews chap. 6. 2. Impoſition of hands following after Baptiſmes in the plurall number; baptiſm of old and young among principles of religion; for though ſome were as babes new born in the Spirit, yet that excludeth not, but rather includeth the babes new born in body by vertue of compariſon.

If the ſenſe had been that onely ſuch young men are admitted into this Kingdom of Chriſt as are in meekneſs like unto young Children, it had been a reaſon of ſuch grown mens acceſs: would Chriſt have alleged others intereſt in his Kingdom as reaſon of his command about Little childrens acceſs unto him without intereſt of the Little children, as if they and others ſuch Little ones were not in that his Kingdom ſubjects of his love and beneficence? *Jeſus* ſaid, *Suffer little Children to come unto me and forbid them not, for of ſuch is the Kingdom of heaven*, into which none can enter unleſs he be *born of water* and of the *Spirit*, John 3. 5. behold Baptiſm all regeneration appointed as the

the entrance into the Kingdom of God. They therefore had right unto Baptiſmall regeneration who by Chriſts appointment had right unto the Kingdom: But thoſe little children had right unto the Kingdom, and for confirmation thereof Chriſt impoſed his hands on them, and affirmatively commanded their acceſs unto him, and negatively forbad the prohibition of them or of ſuch other Little children indefinitely for their acceſs unto ſuch effect, as perteining to his Kingdom; and forget we not Chriſt his proteſtation, That all muſt be like children who ſhall enter into the Kingdom of God; come therefore all old Men, and old Chriſtian Women, profeſs your conſents unto what was promiſed for you in hope of what was promiſed unto you at baptiſme in the name of Chriſt as his members to be joynt-heires of his Kingdom of heaven, that you may ſay with our bleſſed Apoſtle the pattern of mercy to us *Gentiles*, *I have finiſhed my courſe*, and with old *Simeon* about to depart in peace according to what was revealed unto him by the holy Ghoſt after he had ſeen that in *Iſaiah* thrice blotted out by him, and thrice wonderfully reprinted at laſt in golden letters about the ſon of a virgin, as it was ſaid, *old men ſhould dream dreames*, bleſſedly becomming twice Children, as new born babes in the milk of the word taſting how gracious the Lord is to ſuch as in the Spirit of *David* having engaged their Children under the Covenant of God, behave themſelves as his weaned Children, in ſuch humiliation, the Pſalmiſt framing the 25: Pſalm by the letters of the Hebrew alphabet,

Chap. 7. *Numb.* 3.

Chap. 7. *Numb.* 3. what ſweet leſſons of Gods Covenant were there taught? And *Pſ.* 34. & 37. & *Pſ.* 111. & *Pſ.* 12. ſometimes two verſes unto every letter, ſometimes two letters for a verſe: And in that longeſt *Pſ.* 119. 8 verſes for every letter in the alphabet, leaving *Omega* for Chriſt.

As the Locks having upon many wheeles letters to be joyned in a certain before they can open, ſo the great myſteries are locked up untill the word be found.

Is not that the word of Chriſt *Revel.* 21. 6. γέγονα, I am Alpha and Omega, the beginning & the end: It is done in Chriſt the Temple, the Lamb, all in all: the Angell of his preſence reinſtiled Alpha and Omega, the beginning and the end, for all in Chriſt, the firſt and the laſt, *Rev.* 22. 13. Be ſilent all controverſies of imaginaries before Chriſt, or after Chriſt, that his ſmiting Angell may be ſtayed in mercy, which God grant in Jeſus. *Amen.*

CHAP. VIII.

Angels Infants guardians. Numb. 2. *Infants of Patriarks, preſerved at waters in figure.* Numb. 3. *Men Angels, the Prophet called Angel, Angelicall and Evangelicall miniſtery for engagement of Baptized Infants in the bleſſings of the Covenant.* NUM.

NUMBER I.

Chap. 8. Numb. 1.

MAtthew 18. 10. *Take heed that ye deſpiſe not one of theſe little ones, for I ſay unto you that in Heaven their Angels doe alwaies behold the face of my Father which is in Heaven,* διὰ παντὸς, a very generall word for the readineſs of thoſe heavenly meſſengers attentive to ſerve Gods good pleaſure at any time, any way, upon any occaſion, for the Children as members of Chriſt their Lord, *Mark* 9.37. *Whoſoever ſhall receive one of ſuch Children in my name receiveth me*: Chriſt accompteth the Childrens good, his own, having intereſt in that their common cauſe under the blood-thirſty commiſſion of *Herod* (ſubordinate Agent of Roman cruelty) to kill the young children in hope of deſtroying Chriſt among them: But as Chriſt was delivered by the Meſſage of an Angell, he calleth ſuch heavenly meſſengers the Childrens Angels.

Herods Edict for killing all the children that were two yeares old and under, was overcome by Chriſts heavenly prædict for them.

If you plead ſuch Infants ſaved though unbaptized, it was (before inſtitution of Baptiſm) by vertue of Circumciſſion, or if any uncircumſicized (as the Son of *Herod* or of other Gentiles) had then their ſoules accepted, it was the ſuperabundance of Chriſts compaſſion towards them that ſuffered for him a Baptiſm of blood (anciently ſo called) not that they could be ſaved by ſuch waſhing of their own blood, but by the blood of Chriſt in his ſuppoſed free love unto them, exceeding the love of *Joſeph* unto his Brethren, for them and their little

Chap. 8. *Numb.* 1. Little ones, *Gen.* 45. 19. and 46. 15. for which the Church of *Israel* was called *Rachel*, *Mat.* 2. as *Ieremiah* 31. 5. *Rachel mourning for her children: Thus saith the Lord, refrain thy voice from weeping, and thine eyes from teares, for thy work shall be rewarded saith the Lord*, A reward to her comfort for her little Children, not onely those Children so slain; for Christs abundant mercies appear to the childrens Children in the precedent and subsequent expresses of that Prophet *Jeremiah*, as chap. 31. *v.* 1. *I wil be the God of all Families of Israel, saith the Lord.* (7.) *Sing with gladness for Jacob, and say, O Lord save the remnant of Israel.* (8.) *I will gather them from the Coasts of the earth, and the woman with Child and her that travelleth with Child.* (9.) *I am a father to Israel, Ephraim is my first born*, partaking of the Primogeniture, though the younger, referring to the benediction of *Iacob*, The Angell which redeemed me from all evill (the Angell visionally, presentative Christ our Redeemer) bless the Lad (10.) *Hear the word of the Lord yee Nations, and declare it among the Isles afar off: Hee that scattereth Israel will gather him, and keep him as a Shepheard his flock.* (12.) *Sing for the young of the flock and of the herd, and their Soules shall be as a watered Garden.* (20.) *Ephraim is my dear Son, a pleasant Child, for since I spake against him I do earnestly remember him stil, therefore my bowells are troubled for him, I will surely have mercy upon him saith the Lord*: Thus the Lord expresseth his mercies by the bowels of love to the *Israelites*, as to *Ephraim* a child. (27.) *The dayes come saith the Lord, that I will sow the house of Israel and the house of Judah with the seed of man*, (29.) a signification of hal-

hallowing their young ſucceſſively, *In thoſe dayes they ſhall ſay no more, The Fathers have eaten ſowr grapes, and the childrens teeth are ſet an edge;* (30.) *Every one ſhall dye for his own iniquity, every man that eateth the ſowr grapes his teeth ſhall be ſet an edge.* Chap. 8. Numb. 1.

Original ſin being forgiven in Baptiſm by the new Covenant which God promiſeth in the following words, to remember their ſins no more: 34. This being the bleſſed Mercy promiſed unto ſuch as eſcape from *Babylon* accurſed for her cruelty, ſpecially toward young Children, for which *Eliſha* wept, 2 *Kings* 8. 12. *Eſaias* complained, chap. 13. 16. with a threat, as *Pſ.* 137. 9. and *Jeremiah* magnifieth it as the vengeance of the Lord, chap. 50. 29. & 51. 11. 64. behold as the deſtruction of old *Babylon* was ſignified by caſting a ſtone into the water, A mighty Angel caſt a great Milſtone into the Sea, *Rev.* 18. *Saying, thus with violence ſhall be thrown down that great City Babylon*, in whoſe forhead is written Myſtery, the Mother of Harlots, in which is to be found the blood of all ſlain upon the earth, *Rev.* 18. For which they ſhall riſe up in judgement againſt her both great and ſmall: Infants of votaries in ſingle life without the gift of Chaſtity for ſhame in ſecret murthering them unbaptized in danger of his wrath as dreadfully denounced, *Luk.* 17. 2. *Wo be to him by whom offences come, it were better for him that a Millſtone were hanged about his neck and he caſt into the Sea, then that he ſhould offend one of theſe little ones*: σκανδαλίσῃ, by putting a hindrance or hindring him from Chriſt, to come as they could by

Chap. 8. *Numb.* 1. by others help unto Chriſt, and be joyned with him in his name, in his compaſſion weeping becauſe when he would their parents would not ſuffer him to gather their Children as a hen her chicken, and bid the company of women not to weep for him but to weep for themſelves and their Children, for the miſeries to come upon them by the Roman of the new Babylon under that Imperiall headſhip of cruell *Rome* oppreſſive of Chriſtians then, after whoſe deliverance, *Revel.* chap. 21 4. and 6. with the promiſe of wiping away all tears, is a promiſe to give of the *Fountaine of the waters of life freely*, the ſame which *Iſaiah* 55. his proclamation expounded by *buying milke without money*, Milk is for Children, and ſo for Chilthe wiping away teares, the tears of all the Tribes, by the angell of Chriſts preſence officiating *Rev.* chap. 1. 7. 13. chap. 3. 7. aſſuming to himſelf the accompliſhing of *Eliakims* charge *Iſaiah* chap. 22. 22. and by conſequence of his glory (24.) [*The Offspring and the iſſue, all veſſels of ſmall quantity from the veſſels of cups even ſo all the veſſels of Flaggons or vialls, to be purified by waſhing*] the Angell over ordering all other angells as from the beginning to the end.

Numb. 2. The Angell promiſing victory to and by the ſeed or ſon of the Woman before his birth, *Gen.* 3. the Angel promiſing to ſave *Noah* and his Children while they were unborn or new born by an Ark to be prepared for their future preſervation by the Fathers faith, *Heb.* 11. 7. The angell which ſeeing ſaw the *Iſraelites* affliction, *Moſes* a child in water, other male Children under charge of threats to be killed

killed, yet conducting them through the red Sea as a baptism; The angell that swore for preservation of little children in the figurative wilderness; The Angell that protected them in possession of the holy Land; The Angell of good newes for the Child *Sampson*, for the Child *Immanuel*, the Child *Jesus*, the *Jehovah* that spake to his father *Jehovah*, Zach. 3. 2. Archangell, Prince of angels cœlestiall, visionall, or pastorall; The seven angels pastorall of the seven exemplary Churches are the seven Spirits brea thing by the seven horns of the Lamb, *Rev.* chap 3.1. and chap. 5. 6. throughout the Revelation, for small and great; and as they are the seven Eyes of the Lamb in love and pitty seeing small aswell as great Objects of ministeriall carefullest duty; thus angelicall as sent from God; the name of Angell signifying a messenger, by an excellency such as God sendeth on his message for the good of his Children, young aswell as old: cœlestiall angels (appearing in countena nce of the young) encourage Ministers Angell-like to be for the young, chap. 1. 13. *Haggai* an angell for the young as well as the old to be blessed at deliverance from the Babylonian captivity toward congratulation in the reformed holy City with praise and thanks unto the Lord for his mercy for ever towards *Israel*, from age to age, from old Parents to their Children; all the people shouted with a great shout when the Priests praised the Lord because the Foundation of the house of the Lord was laid, unto which joyfull holy work none were admitted that had not their name in the Register, a book conteining it may seem the names of the circum-

Chap. 2. Numb: 3. Numb. 14. Jud. 13. Numb. 3.

Chap. 8. *Numb.* 3. cifed, called holy every one, that is, written among the living or to life in *Jeruſalem* as a branch of the Lord (*Iſaiah* chap. 4.2,3.) having right to live therin as figuring Chriſts Kingdom of Grace and glory; *Malachy* (chap.2. 7, 14, 15.) the Prieſt an angell of the Lord for a godly ſeed or a ſeed of God by the Spirit of Covenant or Covenant of the Spirit, a Covenant of life and Spirit by the miniſtery, chap. 3. 1. an angell to prepare the way before the Lord of the Temple, angell of the covenant chap. 4. to prepare Parents for a bleſſing to their children, and children for a bleſſing to their parents, for eſcaping the curſe of the whole earth by the holy ſeed, as at the beginning, ſo now at the end of the old Covenant in mercifull remembrance of his holy promiſe for all Nations and all Families to be bleſſed from the curſe in that holy ſeed to come; So bleſſedly joyning the beginning and end of the old Teſtament, with the beginning of the New Teſtament of Jeſus Chriſt the Lord (who ſaid, *I will ſend my Angell*, ſo, *to prepare my way before me*, (expoundeth that angell to be *John* baptiſt) *Matth.* 11. 10. *John* himſelf after ſanctification of his Childhood by the Spirit, ſo prepared for bleſſing Parents and Children to Chriſt the bleſſed ſeed in Spirit of *Elias* an approved miniſteriall helper of the young, & that Spirit of miniſtery being applied by Chriſt here (in the name of his angell) unto *John* the baptizer, are not al thoſe among the angels of Little Children in prayers of Charity beholding the face of God for them to be joynt-heires with Chriſt? take heed of a curſe in his diſpleaſure if you caſt a ſcandall to hinder them from his arms,

and

fters angelicall and evangelicall as the childrens ministers by Christs will be holding the face of his Father for their good; as heavenly ministers of God to give a reason of our ministeriall acts herein at this utmost provocation for farther manifestation of his holy good pleasure in his holy word of prophecy.

CHAP. IX.

Christ as King proclameth his good will to Baptized Infants by his Prophets. Numb. 1. Isa. 7. *In the Child* Immanuel. chap. 8. *In the Children of* Isaias *for signs, applied* Heb. 2. Numb. 2. *That sign baptism,* Esaias 9. Zebulon *and* Nepthali *with their Childrens Children first captived and first delivered by Christ his Kingdom opened after baptism* (Math. 4.) Esaias *chap.* 11. *where the generation of vipers and sucking Infants are conjoyned at the ensign baptism expounded by* John *Baptist, and* Esaias *chap.* 40. *Where* John

found

Chap. 9. Numb. 1.

found himself called to prepare the way of the Lord, the Lord therein accepteth infants, so like the flock of Jacob *distinct by a mark in water as Infants baptised.* Numb. 3. *In* Joel *Infants called by the Lord when he made the promise therefore Infants included in the performance at baptism,* Acts 2. Numb. 4. *Ezek* 9. *Children preserved, therefore marked in the fore-head, as* Rev. 9. *marked proved to be baptism.*

Numb. 1.

NUMBER 1.

THe name *Immanuel*, by interpretation *God with us*, given to a child, whether to the child Jesus immediatly or mediately let the more learned judge.

Christian Rules of interpretation use to take things of that old Testament as signs of things future under the new, and not on the contrary things of the new so many hundred yeares after to be signes of acts in the former old Testament.

If the son of *Esaias* were immediately so named

Im-

Immanuel in event there might appear truth to the glory of Chriſt our Saviour. *Chap. 9. Numb. 1.*

This prophecy ſignall under that Myſticall name for deliverance was in the reign of King *Ahaz*, when the King of *Damaſcus* and the King of *Samaria* conſpired in war, that war beginning in the reign of *Ahaz*, *Eſaias* cap. 17. In which time alſo *Damaſcus* was taken, and *Rezin* the King thereof ſlain by the King of *Aſſyria*, 2 Kings chap. 16. 9. *Ahaz* reigned ſixteen yeares 2 *Kings* 16. his ſon *Hezekiah* was twenty five years old when he began to reign, in the ſixt year of his reign was that other malignant City *Samaria* taken by the king of *Aſſyria*, 2 Kings chap. 18. 2. 10. King *Ahaz* his ſon *Hezekiah* being then at the age 31. could not be meant by the child, before whoſe yeares of diſcretion that work was to be done for deliverance of *Jeruſalem* from the war of thoſe two malignant Cities confederate, but accompting from the 4. of *Ahaz* unto the ſixt of *Hezekiah*, the time of that event it was within 18. yeares from that prophecy under the name of that other child, and by *Davids* rule, 1 *Chron.* 23. 24. *The Levites did the work of the ſervice of the houſe of the Lord from the age of twenty yeares and upward*, accordingly was the age of publique cognizance, *Numb.* chap. 1. 3. So that reall accompliſhment appeareth before ſuch a child of *Eſaias* atteined the full years of diſcretion legally to refuſe the evill and chooſe the good.

In reſpect of which child as a prophetique ſign of ſuch accompliſhment for deliverance of *Jeruſalem*, the Jew allegeth the Mother to be called the propheteſs, as conceiving by the prophet *Eſaias*

Chap. 9. *Numb.* 1. chap 8. 3. and therefore denyeth the translation of a virgin-mother, chap. 7. 4. as if the hebrew word (alma) did not properly signifie a virgin, but one hid (alam, *abscondere, to hide*) there being a hidden Mystery prophetically assuring such deliverance as followed in manifest event.

Accommodation. God give ears & heart to understand, Oh *Jew*! one event is not an impediment, but a sign of another in Gods most mercifull accomplishment, elevating the faithfull from carnal to spiritual help, from earthly deliverance and peace to heavenly, wherin God willing to shew his abundant mercy bid King *Ahaz ask a sign in the height above, or in the depth*, the former son by that nominall sign extending to the return of the remnant in future prediction of posterity, doth this sign nominall fall short which aimeth at greater extension either in the height above or in the depth? (*Oh altitudo!*) *The depth of the riches both of the wisdom and mercies of God!* would he give less than he profered, who giveth usually more than is desired? is all the mercy meant (by that sign in the height above or in the depth) but an overthrow of those two malignant *Damascus* and *Samaria*, subdued to the King of *Assyria*, more potent and more malignant in uttermost opposition at last against the land of *Judah*? Esaias chap. 8. 8. *Behold the Lord bringeth upon the waters strong and mighty, the King of Assyria and all his glory, and he shall come up over all his channels, and go over all his banks, and he shall pass through* Judah, *he shall overflow, & the stretching out of his wings shall fill the breadth of thy land Oh* Immanuel; Behold *Immanuel* here intituled to the Kingdom of

Judah

Judah to deliver the Land from the *Aſſyrian*, as the prophet *Micah* interpreteth, chap. 5. Bethlem *out of thee ſhall come forth unto me, to be ruler in Iſrael, whoſe goings forth from of old, from the dayes of eternity, therefore will he give them up untill the time that ſhe that travelleth hath brought forth, then the remnant of his brethren ſhall return up to the Children of Iſrael and he ſhall ſtand and rule in the ſtrength of the Lord, in the majeſty of the name of the Lord his God, and they ſhall abide: for now he ſhall be great unto the ends of the earth; and this ſhall be the peace when the Aſſyrian ſhall come into our land* (the land of *Immanuel*) *Thus ſhall he deliver from the Aſſyrian* —— *and the remnants of* Jacob *ſhall be in the midſt of many people*, as a dew from the Lord, as the ſhowrs upon the graſs that tarrieth not for man, *Micah* 5. The *dew* of the birth of him that was to rule among his enemies in the *beauty of holineſs*, of whom *David* prophecied, *Pſ.* 110. *David*'s ſon in whoſe time the Lord would again recover the remnant of his people from *Aſſyria*, Iſaiah chap. 10. 11. the recovery in *Galilee* where *Zabulon* and *Napthalie* were firſt afflicted by the *Aſſyrian*, in event Chriſt there beginning to preach his Kingdom of peace, *Matth.* 4. 15. as *Iſaiah* prophecied chap. 9. 16. Chap. 9. Numb. 1.

By plain coherence of theſe propheticalls it appeareth that there was intended in this courſe of *Eſaias* prophecy deliverance not onely from the King of *Samaria* vanquiſhed by the King of *Aſſyria*, but alſo deliverance from the *Aſſyrian* bondage long after when the Meſſias was to be born in the city of *David*, a child and yet a God [*Immanuel, God with us*] in the child intended principally by the

Chap. 9.. prophet *Isaiah* chap 8. 13, 14. *Sanctify the Lord of*
Numb. 1. *hosts, the Lord himself, and let him be your fear, and he shall be for a Sanctuary, but a stone of stumbling, and for a rock of offence to both the houses of* Israel, *for a gin and for a snare to the inhabitants of Jerusalem, and many among them shall stumble and fall,* through ignorance stumbling at the lowness of that stone cut out of the mountain without hands, as born without help of man; yet becomming great to the confusion of the *Assyrian* (the *Babylonian*) Dan. chap. 2. A precious stone in *Zion* for salvation of the faithfull, but for scandalls to the unfaithfull *Jewes*, which have eyes, *yet see not*, and *hearts*, yet *understand not*, as *Esaias* chap. 6. & 8. foreshewed the *Jewes* ignorance about that hidden Mystery, chap. 7. *Immanuel* the son of the *hidden*, that is the *virgin* hidden from man, according to the most modest Hebrew phrase, calling the contrary, knowing man and known of man, but she that was unknown so being hidden in this sense; the word here translated *virgin*, *Esaias* 7. is the same which was ascribed to the virgin *Rebecca*, Gen. 24. 16. & to the virgin *Miriam*, Exod. 2. so *Esaiah* 7. to the virgin (*Mary*) whose child was to be called *wonderfull*, because born not an ordinary way, but as the dew of the morning-womb without man: God open the *Jewes* eyes & others also, that they may not stumble and fall for ever, in as much as after the prediction of stumblings in offence hereat. *Esaias* applieth Gods command, Seal the Law among my disciples—— *Behold I and the children which the Lord hath given me for signs*, in a propheticall sense designing the child *Immanuel*, *God with us*, in his new

cove-

covenant of Grace, for salvation and sanctificati- *Chap.* 9.
on of such young sealed disciples as his brethren *Numb.* 1.
by the testimony of the holy Ghost applying these very words (which the prophet *Esay* spake of him and his children as signes) to Christ and Christian children, as signified *Heb.* 2. 11, 12, 13. *Both he that sanctifieth, and they who are sanctified, are all of one, for which cause he is not ashamed to call them brethren, saying, I will declare unto my Brethren, in the midst of the Church will I sing praise unto thee; and again, behold I and the children which God hath given me.* Behold that verified in Christ and his, which prophecy spake of *Esaias* and his young Infants under seal for the perfect praise of Gods mercifulness toward young aswell as old, after Christ came aswell as before, *Matth.* 21. 17. *Have ye never read [out of the mouth of babes and sucklings thou hast perfected praise]* said Jesus in defence of the children crying in the temple *Hosanna to the son of David*, his kindness applying that which was spoken by some in event to those that could not speak, Infants as by their exclamation or presence eloquent in his mercifull acceptance to the praise of God.

Heb. 2. 14. *Forasmuch then as Children are partakers of flesh and blood, he also likewise took part of the same* in all things; mercifulness designed to children as Christs brethren under the seal of his covenant, their infancy pertaining to the Church, amidst whereof Christ was to praise the mercies of God both his fathers and ours, as partakers in his Spirit of adoption who thus did partake in our flesh. Oh blessed Union with him as sanctified by Covenant in his name;

Chap.9. ſmall and great, as young and old were preſerved in
Numb. 2. his name, *Hoſea* 11. 1. *When Iſrael was a child I loved him, and called my ſon out of Ægypt:* Thus the excellency of *Jacob* was humbled to depend as a child, and a child advanced to ſuch excellency to be firſt engaged in that bleſſed application of *Immanuel, God with us*, if ſo firſt with the prophets infant ſon in name, yet in nature firſt with *Jeſus* when he was an infant, all in favour of infancie thus dignified and to be ſealed with the ſign of Chriſt his Kingdom; That ſeal, ſign, or enſign of Chriſts Kingdom
Numb. 2. to be baptiſm, and that appertaining to Infants the words of *Eſaias* are clear Goſpell, chap. 9. as Chriſt began to preach his victorious word of grace where his people were firſt captives, with their children, and their childrens children, 2 *Kings* 17. 14. there Chriſt newly baptized held forth that enſign of his Kingdom in military ſpeech, an enſign-bearer to the glory of God to reign over the *Gentiles*, *Gentiles* that ſhall be ſaved being differenced from others as a ſign of their ſubmiſſion to the Kingdom of Chriſt, *Iſaiah* 11.

A ſign of change in themſelves profeſſing to become as Chriſt requireth, *Matth.* 18. 3. *Verily except ye be converted and become as little children, yee ſhall not enter into the Kingdom of God*, Eſaias (chap. 11. 6.) preſcribed it excellently, *The wolf ſhall dwell with the Lamb, and the Leopard ſhall lye down with the Kid, and the young Lion and fatling together, and a little child ſhall lead them* (not by reſemblance only but by preſence for encouragement of the great to partake with the ſmall (in Gods gracious mercie to both ages) *And the Cow and the Bear ſhall feed, their*

their young ones ſhall lye down together, and the ſucking child ſhall play on the hole of the Aſp, and the weaned child ſhall lay his hand on the hole of the viper. Chap. 9. Numb. 21.

In event compare this of the prophetique Spirit with that of *John* Baptiſt, *Matth.* 3. *O Generation of vipers bring forth fruits meet for repentance?* anſwerable to the amendment of life required of you at baptiſm, amending your poyſonfull malice to become harmleſs as children, and ſo meet to partake in mercy with ſucking children at baptiſm, the ſign of Chriſt his Kingdom in grace, that ye may be ſaved from the wrath of God under which you were born; And unleſs ye repent it burneth unto the nethermoſt hell, where the worm ſhall not dye nor the fire be quenched, *Eſaias* 6. 6. a ſpark of which divine wrath was erelong to burn old *Jeruſalem* for their ungratefulll rejection of Chriſt, the true Saviour.

When ſome Phariſees and Lawyers *rejected* (ἠθέτησαν, *defeated*) *the counſell of God againſt themſelves* (*being not baptiſed*, Luke 7. 30.) *John* ſaid unto others that came to his baptiſm, *who hath warned you to flee from the wrath to come?* Matth. 3. by that putting them in mind of what *Eſaias* had ſo foretold of the vipers change, aſwell as of other angry creatures, Beares, Lions, and Leopards, mildly to converſe as children and with children, at the ſign of ſubmiſſion unto the Kingdom of Chriſt in baptiſm, as it ſoundeth in our humble eares by reflexion from thoſe queſtions, *Why baptizeſt thou? who art thou?* and the Baptiſt his anſwer alleging for his warrant only the prophet *Eſaias*, as if he had ſaid, Know yee not that the prophet *Eſais* warneth you

to

Chap. 9. *Numb.* 2. to flee from the wrath to come by the baptism of Repentance for the remission of your sins upon your conversion from your sins at baptism to become like children in harmless conversation, that you may be blessed with children in subjection to Christ the King and Saviour of small and great together, as one people, so *to make ready a people prepared for the Lord*, Luke 1. 17. how ready? but by baptism in the name of the Lord; where may wee more likely find what sort of people the Lord accepteth to baptism than where the Baptist himself perceived his originall warrant for baptizing, in *Esaias* 40. 11. and there is an expres for little ones, *Comfort yee comfort my people saith the Lord; every valley shall be exalted, Behold the Lord God will come, he shall feed his flock as a shepherd, he shall gather the Lambs with his arm & carry them in his bosom.*

Behold his acceptation of Lambs more expres than of baptism it self whereunto *John* Baptist his faith warranted his practise, unless you can mystically draw such water out of the wels of salvation, *Esaias* chap. 12. (by that bucket or whatsoever else that vessell be) *Esaias* 40. 12, 15. *Behold the Nations as a drop of a bucket, who hath measured the waters in the hollow of his hand*: in the very next vers after that his expression, to the Lambs in his arms, with a promise of his Spirit also, chap. 44. 34. [*I will pour water upon him that is thirsty, and floods upon the dry grownd, I will pour my Spirit upon thy seed, and my blessing upon my buds, my blessing upon thy offspring, and they shall spring up as willowes by the water-courses*] the little plants of willowes using to grow aswell as the greater, and the comfort is, the stronger

ger, in that the Lord here speaketh unto them as his servant *Jacob* formed from the womb, the children in the fathers name accepted to partake in the fathers blessing, as in Gods mercifull acceptance by covenant, one mysticall man from age to age as *Jacob* chosen of God in the womb to choose the service of God in after seasons of free covenanting for good, *Esaias* 43. 1. *Thus saith the Lord that created thee oh* Jacob, *and he that formed thee oh* Israel, *fear not, when thou passest through waters I will be with thee, for I am the Lord thy God, the holy one of Israel thy Saviour.* *Chap.* 9. *Numb.* 2.

How comfortably doth this explain the former words, *Esaias* 40. 11. *He shall gather the Lambs with his arms, and carry them in his bosome, and shall gently lead those that are with young*? in reference to the safe conduct of *Jacobs family* toward the promised holy land in figure of heaven, *Gen.* 33. *The children are tender, and the flock with young, I will lead on gently according as the cattle and children be able to indure.* Thus in confidence of gods mercifull answer to the prayer of *Iacob* in his fatherly tenderness, chap. 32. 0 *God of my father* Abraham, *and God of my father* Isaac, *The Lord which saidst unto me, return unto thy country, and to thy kindred, and I will deal well with thee —— deliver me I pray thee from the hand of* Esau, *for I fear him, lest he smite the mother with the children* (brought out onely by consequence of reason in pitty without an expres then for them) *I am not worthy the least of all thy mercies, and of all thy truth, which thou hast shewed unto thy servant, for with my staff I passed over this Jordan, and now I am become two bands.* Notwithstanding two bands of

Chap. 9. Numb. 2. adverſaries under *Laban* and under *Eſau* came toward him, *Jacob* went on his way, & the angels of God met him, and when *Jacob* ſaw them, he ſaid, *this is Gods hoſt, & he called the name of that place* Mahanaim.

How ſafe are they whom God in mercy defendeth? an Angell of God favoured *Jacob* with a providentiall holy dream, who pilled ſtrakes of white on rods and layed them in the gutters in watering troughs, when the flocks came to drink in the ſeaſon of conceiving, that by ſtrength of imagination, they might (and ſo they did) bring forth young ones with ſtrakes or ſpeckles of white in token of apperteining to *Iacob* for his wages in ſeparation from the flocks of *Laban* the *Syrian*, thoſe young ones ſo bleſſedly marked were gently conducted toward the land of promiſe, by *Iacob* then gaining the name of *Iſrael* as prevailing with God in prayer for his young children, a gracious pattern to be fufilled by the *Meſſias* that bleſſed ſeed of *Iacob*, to whoſe honour he was forepraiſed thus by the wiſdom of holy prophecy for *leading gently thoſe* with young (or that gave ſuck) and taking the lambs in his arms, in the very place where the holy Ghoſt authoriſed baptiſm prophetiquely, chap. 40. of *Eſaias*.

As (it might ſeem) on purpoſe to mind us how the Lord God of *Iſrael* (according to that pattern about markes for diſtinction to be procured in watering time) would have parents by their prayers of faith (as a ſpiritual conception) at baptiſm bleſſedly to procure that their young children might be marked myſtically for entrance of right appertaining to the *Iſrael* of God: a comfortable.

comfortable mark of dignity with duty for distinction from others without that mark of Gods blessing. *Chap. 9. Numb. 2.*

When at Baptism Christ said, *Thus it becommeth us to fulfill all righteousness*; amongst all, would not Christ mind the Righteousness of his forefather *Jacob*, which Jacob so solemnly prepared for the time, *Gen.* 30.33. *So shall my righteousness answer for me in time to come*; *Let it be accompted stoln with me, what is not marked as agreed*: In which agreement betwixt *Laban* and him, two things are specially to be regarded, *Gen.* 31. 8,9.11,13. if *Laban* said the speckled that come of the white Flock shall be the wages of *Iacob*, all the strong cattell bare young ones with speckles of white like haile stones (by the Hebrew word) signifying the blessing to be from God above whose providence in mercy would spare his holy Flock when he stormed others.

If *Laban* said the ring-straked shall be *Iacobs* wages, then all the strong cattell brought young ones with a strake of white about the Legg as a Ring for dutying them by Covenant to *Iacob* the servant in the service of the Lord God of Israel; with admiration found to bee Christ himself in the Angell of presence by comparing together 11, and 13 verses *Gen.* 31. The Angell of God spake to *Iacob* saying [*I the God of the house of Bethel where thou vowedst a vow to me*] After the vision of the Ladder from earth to Heaven, at the top whereof the Lord stood, his angels ascending and descending applyed to Christ (*Iohn* 1.) with comfort to the lowest and smallest in Gods house as in a holy flock of *Israel*, over which he reignes as a shepheard; *Fear not little Flock*, all

Chap. 9. *Numb.* 3. here as in reſemblance of bleſſed old *Iacob* & his return with a flock bleſſedly diſtinct from others by a ſign from the water of ſacred ſignification as is Baptiſm.

Numb. 3. Yet, more evidently by *Ioel* 2. expounded by *Peter Acts* 2. The Lord God made a Covenant to ſpare all fleſh from periſhing again by ſuch an other flood over the whole earth: the whole earth rather ſhall be covered with the knowledge of Gods glory like a Sea at Baptiſm, over-ruling the Element which was before deſtructive to be ſalvificall as a meanes & pledge betokening the Covenant for our common Salvability, ſpiritually now in the Church who were bodily ſaved all as with our forefathers in *Noahs* Arke, even we now all alive were then preſerved in Gods love to Man-kind; and in progreſs of his free mercy towards Sanctification of Old and Young, he prophetiquely promiſed to powre out his Spirit in abundance, ſufficient to render all unexcuſable that are without the Spirit powred ſo abundantly both on Old men and Young, on Sonnes and Daughters, Men-ſervants and Maid-ſervants, although with a difference in manner of effuſion; on ſome viſible with an outward ſigne, as on Chriſt in likeneſs of a Dove, on his Apoſtles and others in likeneſs of firy tongues, for the more aſſured holy perſwaſion of others to beleeve the promiſes of receiving the Spirit inviſibly by ordinary diſpenſation in the Church of Chriſt, by his Co-ordination of Water and Spirit for the New Birth at Baptiſm.

The viſible and inviſible Effuſion of his Spirit from the ſame love of Chriſt in the Holy Ghoſt by divine

divine providence to ſtirr up our gratefull admiration in love, circumſpectly where we finde his word of a promiſe recited in part to ſearch for the whole, as the part, (*Rom.* 11. 26.) The whole (*Iſaiah* 59. 20, 21.) So for the outward viſible effuſion of Spirit, *Acts* 2. 16. reciting the promiſe out of the ſecond of *Ioel*, that we may find there Infants includedin the promiſe for inviſible ordinary powring the Spirit on all fleſh, the promiſe made to Parents and their children, from which *Peter* concludeth the duty to baptiſe them every one; *Be baptiſed every one of you, for the remiſſion of ſinnes, and ye ſhall receive the gift of the Holy Ghoſt*: Infants have ſin, and have need of the Holy Ghoſt, authour of life, for their ſanctification in Spirit that they may have intereſt in that remiſſion of ſinnes in the name of Jeſus Chriſt; *Be ye baptiſed every one of you*: It is not ſaid for the preſent, Every one repent, there are ſeaſons for the reaſonable ſervice of this duty, no duties of precepts affirmative are reaſonable at every ſeaſon: It was ſeaſonable then for every one to be baptiſed as *Peter* bid, but the form of ſpeech is altered for repenting then, he ſaith not there Repent ye every one, but repent ye; ye that have reaſon to change your mind, for the ſignification of Repentance is known to be tranſmentation, a change of the mind from evill to good by the grace of God: His Apoſtle calleth it an unſpeakable gift as a Seed or Root enabling to grow and fructifie by Gods Coöperation in his proper ſeaſons. And if nothing will ſatisfie the diſputers rigid enquirie but actuall penitencie, let them refrain untill in our chap 13. Numb. 2. it may appear, how we ſcriptu- *Chap.* 9. *Numb.* 3.

Chap.9. Numb. 3. ally prove Gods actuall acceptance of Infants as penitents; Howbeit the duty well performed by parents penitency may help the child, hurt by the fathers unbelief and iniquity, deserving punishment into eternity, from whence to eternal good is a ready passage by faith in the covenant of grace, though a great depth, wherein the minds of sacred Theologie swims with gratefull admiration of our deliverance so wonderfull.

The first *Adam* forsaking God (in whom is all good) ingulfed himself and all his generation by him into all evill, from which onely the second *Adam* (by comming to be one with the son of God, Christ, God and Man in one person) hath redeemed us by his pretious blood, although the shedding thereof was most unrighteous by the *Jews* false accusations, aggravated with the guiltiness of all the righteous blood shed from *Abel* to Christ, all figuring his blood, which was to redeem all those Martyrs and all the Saints in the world as a propitiatory-sacrifice for them all. Behold the *Lamb of God* that took away the sins of the world by his blood as a ransome enough for sin in generall as sinfull even to redeem the shedders of it his adversaries, for whom he prayed, and whom he would raise from death by vertue of his resurrection to life, notwithstanding the watch set against it and their refuge in lies at laying that pretious stone, as *Isaiah* chap. 28. forewarned of that untruth preached *Mat.* 28. by the Roman souldiers, against their own professed knowledge, blaspheming the disciples of Christ under his commission *to make disciples* by baptising and teaching all daies

daies unto the end of the world, with his word of authority to eject the devill that engineer in all the Mines of ſin through his old ſerpentine enmity then at height againſt the ſeed of the woman, our ſaviour in tenderneſs of his love ſo carefull againſt the enemy, that for ſuggeſtion in a reſpectfull word (*maſter pitty thy ſelf*) he called *Peter* Satan that would have diſwaded him from death; (his way) the like to be feared by any that would keep the leaſt from benefit of his love unto death yet cenſured them as children of the devil that in heart deſired his death (their way of enmity) with imprecation of his *blood to be on them & on their children*, as combined againſt him in their *covenant with death and hell*, to hold him faſt with warrant of their ſeal upon his Tomb-ſtone, to keep him ever under meagre of Satanicall confederacy. *Chap. 9. Numb. 3.*

Yet all quickly diſanulled by Chriſt his act *Iſa.* 28. his ſtrange acts in riſing and raiſing up ſinners in newneſs of life by his covenant of grace, manifold grace of manifold operations who can number them? to order them aright as God worketh them, beginning to manifeſt ſometimes one, ſometimes another, but enabling for all, & binding to all by faith in his holy ſeaſons, the word preached aſſured them by the mouth of his witneſſes that God had made the ſame Jeſus whom they had crucified, both Lord and Chriſt, *Meſſias*, the anointed with the oyl of gladneſs above his fellowes, for his oyl of grace to deſcend from his head-ſhip on them in fellowſhip with him by covenant of grace, which they diſcovered themſelves there to beleeve, by ſorrow pricked at the heart for it, and by deſire of that

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Chap. 9. *Numb.* 3. anointing oyl his grace to do what he their *Meſſias* requireth, by ſubmiſſion to what his miniſters taught, what ſhall we do? repent, change your mind, as from infidelity to faith, and from enmity to the love of Chriſt as Lord of life to you, ſo to your children aſwell as to you, and to all (children being the next precedent ſubſtantive) to all whom the Lord our God ſhall call, children aſwell as parents, all afar off aſwell as near, afar in time, afar off in place, whom the Lord ſhall call in their ſeaſon as he calleth you to repent by change of mind from whatſoever hath made you guilty; guilty in your ſelves, guilty towards your children, that they may be clenſed from the blood-guiltineſs and ſinfulneſs of all bloody fore-fathers in ſhedding all the righteous blood of Martyrs from *Abel* unto Chriſt, and all ſinfulneſs in unjuſtly ſhedding the blood of Chriſt, in ſpitefully blaſpheming Chriſt and his good Spirit, in falſe accuſing him to death, and enmity toward him dead, in curſed imprecation of his blood on you and your children, as it were preſumptuouſly boaſting to anſwer for it, from all ſuch wickedneſs you are not ſufficiently changed untill you have done all that may be to recover your children from under that curſe to the contrary bleſſing, that the blood of Chriſt may anſwer for you and your children by your earneſt effectuall prayer of faith and charity to diſingage them from that your imprecatory curſe and covenant with death and hell under the power of Satan, which is not done until you have ingaged them under Chriſt the Lord of heaven and earth the true moſt almighty Lord of life and death in his covenant

nant of grace to raiſe them from the death of ſin unto newneſs of life, as Debters to the Spirit, to live in the Spirit, and walk in the Spirit, after the teachings of the Spirit, when they ſhall be able to learn obedience to Chriſt in his Kingdom of grace, the enſign whereof is baptiſm in his name, that others may regard them as his, ſign them as his, teach them, and they may be bleſſed as his ſigned ones, and in due time accordingly bleſs themſelves in prayers and performances of whatſoever they were ſanctified unto by their Mother-Church, as his bride, in his holy name at baptiſm of repentance, his bleſſed ordinance for ſuch change in every one, *Repent and be baptized*, every one, *Joel* chap. 2. God expreſly calleth for ſucking-Children to be brought into the ſolemn aſſembly, when he made the promiſe *Joel* 2. applied by baptiſm, *Acts* 2. *This is that which was ſpoken by the prophet Joel* v. 38. *Be yee baptized every one of you* — (v. 39.) *the promiſe is to you and to your children*, for that promiſe ſake as a cauſe, effectually ſeek to procure the bleſſing promiſed, the cauſe and effect are morall ingagements to be conjoyned. *Chap. 9. Numb. 3.*

To whom the cauſe apperteineth to them apperteineth this effect, for becauſe the promiſe apperteineth unto you and unto your children mind your duty commended herein, that the effect apperteining unto you and to your children, may by vertue of that promiſe be gained unto and to your children, even ſuch children as the Lord meant at his proclamation of the promiſe by that prophecy.

Such children are meant in application of that promiſe by baptiſm.

Chap. 9. Numb. 3. But children ſucking at the breaſts were expreſly meant by the Lord at that his proclamation of the promiſe. Therefore ſucking children are meant by the Lord at his application of the promiſe in baptiſm; that application is by way of command in the Imperative mood, preceptive, as taught in the name of the Commander in chief by vertue of his commiſſion, *therefore go baptizing all nations and teaching them to obſerve whatſoever things I have commanded you.*

So taken in practiſe, the Angell ſaid to *Cornelius, ſend to Peter, He ſhall tell thee what thou oughteſt to do,* Acts chap. 10. v. 6.---v. 21. *Peter ſaid, what is the cauſe wherefore ye are come?* v. 33. *Cornelius ſaid, now therefore are wee all here preſent before God to hear all things that are commanded thee of God,* v. 48. *And he commanded them to be baptized in the name of the Lord.*

This openeth the ſenſe of that imperative [*be ye baptiſed*] Acts 2. by way of command: both the promiſe and command apperteining to Chriſt as principall efficient in the name of the Father Son and holy Ghoſt, the miniſter and his adminiſtration of baptiſm ſerve as inſtrumentall cauſes in relation to Chriſt his power and his Spirit for ſanctification & remiſſion of ſins here promiſed towards ſalvation of the baptiſed, and magnification of Gods glory, v. 21. v. 11. the finall cauſe toward all theſe cauſes here vertually referreth this cauſall particle *for, enim, γὰρ, Acts* 2.39. If any will attempt to barr you from your right of inheritance unto the kingdom of Chriſt as if this conjunction which the grammar affirmeth to be cauſal were not cauſal for your right to the bleſſing promiſed by doing the duty

which

which is commanded, attend & pray young ſcholars that you may rather hold than loſe your right unto that bleſſiug in heaven by holding rather than breaking your grammar rules, ſo dearly learned in plenty of ſtripes, hunger, and cold; and you likewiſe Students in the Univerſity by gratitude holding faſt your excellent art of right reaſoning in Logiques, and Theologiques principally which findeth in the ſacred text a prohibition, *whatſoever thing I command thou ſhalt not add thereto nor diminiſh from it*, *Deut.* 12. 32. and a commination moſt terrible, *Rev.* 22. 19. with a moſt ſolemn aſſeveration, *Matth.* 5. God who ſuffereth not one *Iot* or tittle of his Law to paſs unfulfilled, will not have to be ſleighted what he hath commanded in duty for effectuall attainment of what is promiſed, as required in this cauſall particle *for* application of the promiſe as made to fathers and their ſucking children, although curioſity preſume to take the ſenſe of cauſality from the cauſall here (*for*, γὰρ,) by pretending ſuch uſe of the particle in ſome ſeeming miſtaken inſtances.

Chap. 9. *Numb.* 3.

1. Inſtance γὰρ *for*, *Acts* 4. 34. miſtaken, as if it were not cauſall in yeelding ſo good reaſon of that which went before, for in that they lacked nothing in ſuch times of perſecution it was great grace of God in fellow-members toward them, and great cauſe of thanks to God for ſo great charity by his grace in ſuch extremity.

2. Inſtance *Act.* 8. 31. as if it were not cauſall, γὰρ, *for*, being almoſt at the beginning of an anſwer, miſtaken that anſwer being by way of interrogatiõ pregnant of a negative the cauſe whereof is expreſſed to

Chap. 9. *Numb.* 3. be for that he had no guide, & therfore desired *Philip* a Minister to teach what he understood not, & that a primary pattern of Gentiles becōming Christians; if that cause had bin observed, here would not have monstered so many corruptions against the ordinances of Christ to grieve the good Spirit of reformatiō.

3. Instance, 2 *Cor.* 13. 4. mistaken (as meer similitude without cause) for Christ being crucified in his willing infirmity for us, and yet living in power, is excellent cause of comfort in our infirmity to shew Christ in us.

4. Instance *Philip.* 3. 20. mistaken, for the Apostles heavenly conversation is alleged as cause of that exhortation to walk after that example, the neglect whereof is cause of destruction, in the antecedent words.

5. Instance, *Rev.* 22. 18, 19. in that most terrible commination to take his name out of the book of life, if any man shall take away from the word of that book, is it safe even there to take away this causall use of this causall word (γὰρ, *for*) where is so dreadfull cause to fear the neglect of that use in those needfull things offered there to him that heareth, about the bride of Christ, or his marriage supper, and the everlasting covenant in the son of *David* with reference to prophetique invitation, *Isaiah* 55. to partake of the sure mercies of *David*, for himself and his children, at the free water of life, for pardon of sins to be taken when thus offered at the waters? is it not a dangerfull mistake to think that terrible commination not well applied by this (γὰρ *for*) as a causall shewing so great cause why the hearer should not neglect

so

so great ordinances of Christ for his bride the church in his and her marriage supper at the comunion, and for his and her children at the waters of baptism? curiosity by such extreme provocation hath awaked charity thus as at perill of extreming into eternity the seeming mistakes of such instances to help aggravated. *Chap.* 9. *Numb.* 4.

The sixt Instance in this of the *Acts* chap. 2. 39. about (*γὰρ, for*) as if this causall conjunction were not causall, wheras the promise is applied as a cause of right to procure the blessing promised, by the duty commanded, that parents and children might partake with Gods people in that blessed effect, according to promise, to the glory of Gods truth and faithfulness in his promised child Jesus Christ at his great work of accomplishment. *Acts* 2.

Ye to whom the promise was made be ye baptized.

The promise was made to you Fathers and to your children; ye fathers and your children therefore are to be baptised.

O be ye baptised every one, O comfortable commandment in sweet accord of prophecy with event, opened thus further by that vision of Christ his glory which having filled the temple departed to Mount *Olivet* on the East side, *Ezek.* chap. 11. 23. whence Christ ascended after that he there had bin betrayed; but before his departure, *Ezek.* 9. the glory of the God of *Israel* commanded a mark to be marked in the fore-head of the men that sigh and cry for the abominations of *Jerusalem*, & all the marked to be spared, but all to be destroyed old & young, both maids and little children, whosoever were *Numb.* 4.

Chap.9. *Numb.4* not marked; if crying little children were ſpared in *Niniveh*, much rather in *Jeruſalem* a remnant ſhall be brought forth ſons and daughters; chap. 22. God called her children his children, chap. 16. 21. & ſaith, *I will preſerve thy fatherleſs children alive*, Jer. 49. 11. thoſe that were preſerved were marked in the forehead, little children were preſerved, therefore little children were marked in the forehead, in that miſticall marke was a deſignation of them to Chriſts glory by prophetically-figurative viſion of baptiſm the Enſign of Chriſt his Kinglineſs upon the throne. This was the appearance of the likeneſs of the glory of the Lord (to wit of Chriſt as Man king over his Church) which glorious appearance of his kingly myſtery ſtood upon the ſole of Cherubims feet like the ſole of a calves foot, *Ezek.*1. 7. it may well be minded whether to ſignify Chriſt his Kingdom of grace to be placed over Infants as calves in tender neſs at baptiſm.

That the prophetique ſenſe is about ſome qualities of man-kind myſtically reſembled in the viſion of calves, it is not uſually denied, as *Ezek.* 1. 5. The four living creatures had the likeneſs of a man, *Rev.* chap. 5. the redeemed out of every tribe and every Nation were ſignified by them which had the faces of a Lion, an Eagle, a Calf, *Rev.*4. or that the Calves ſimplicity moſt fitly reſembleth childrens infancy; but to prove that children as baptized are intended here are three notable occurrences.

As firſt in reference to the divine commandment for the children of *Iſraels* departure out of *Ægypt* to offer ſacrifice unto God, whence proceded 3 conſequences collected by reaſon in particulars of great conſideration in this very caſe.

1. When

1. When the Lord said unto *Moses* in *Midian*, *Go, return into Ægypt*, *Exod* chap 4 19, 20. by consequence hereof *Moses* took his wife and his sons and returned to the land of *Ægypt*. Chap. 9. Numb. 4.

2. When God said to *Moses*, *goe gather the Elders of Israel together, and thou and they shall say to the King of Ægypt; Now let us goe (wee beseech thee) three dayes journey in the wilderness*, *Exod.* 3. 16. 18. upon whose earnestness at last the King said, *Goe ye now that are men, and serve the Lord, for that you did desire*, Exod. 10. 11. A rigorous interpretation to stay the litle ones in Ægyptian slavery whom *Moses* by a consequence of Reason resolved to have included in the deliverance, chap 10. 9. *We will goe with our young, and with our old, with our Sonnes, and with our Daughters, for we have a Feast unto the Lord*: mark, the young named in a caution First, as specially welcome unto the Lord of the Feast, as if he feasted in delight of their safety first.

3. When *Pharaoh* said, *Serve the Lord, let your little ones also goe with you, onely let your Flocks and your Herds bee stayed*, chap. 10. 24. He had before said, chap. 8. 28. *I will let you goe that ye may sacrifice to the Lord your God in the wilderness*, (that was the word of their own Petition, chap. 3. 18.) *Moses* by consequence of reason required all, chap. 10. 26. *Our cattell also shall goe with us, there shall not an hoof be left behind, for therof we must take to serve the Lord our God, and we know not with what wee must serve the Lord untill we come thither*, and *Pharaoh* said, *goe serve the Lord as ye have said, also take your flocks and your herds as ye have said, and be gon, and bless me also*, chap. 12. 32.

The:

Chap. 9. Numb. 4. The zeal of *Iſrael* would not ſpare one little Child to ſtay behind them, nor one hoof of a Calf to be detained from ſerviceableneſs at the pleaſure of God, the glory of God brought them out of *Ægypt* the place of Bondage through the Red Sea in figure of Baptiſm, 1 *Cor.* 10. 2 into the land of promiſe, a figure of Chriſts promiſed Kingdom in heaven, whence the multitude of ſtrong men was ſhut out, who murmured in diſtruſt of their childrens ſafety.

Thus Childrens Baptiſmall ſafety may ſeem concerned in that reference of *Ezekiel* about the ſoles of a Calves foot to the leaſt hoof ſafe-guarded out from *Ægypt* through the Red Sea as was the leaſt child concomitant in that wonderfull way of ſafety through water, by conſequence of reaſon arguing to Gods glory from ſo great care for calves to greater care of children: Children alſo becauſe of their great likeneſs to calves in harmleſs tenderneſs well according thus with that myſticall appearance of calves in this prophetique reference to what had paſſed in *Iſraels* ſtory figurative of future mercy.

Joyn a ſecond notable occurrence in *Ezekiels* viſion of a Rainbow there about the throne, chap. 1. 28. A token of mercy to all fleſh, young aſwell as old, *Gen.* 9. to be ſaved from a like periſhing by water; and as out of the waters at the making of the world, the living creatures abundantly came forth by vertue of the Spirit upon the waters as a hen hovereth over her young, ſo the word ſignifieth, herein is a third notable notable occurrence for underſtanding the words of Chriſt (about gathering the children of Iſraelites like chicken under the wing)

wing) with the Prophetique word of *Ezekiel* about the Cherubins wings under the Throne of Chriſts glory, by covenant of a new ſpirit, a new heart with ſprinkling water to make clean from ſin, *Ezekiel*, chap. 36. *Chap. 9. Numb. 4.*

The noyſe of their wings like the noyſe of great waters, as the voyce of the Almighty, Ezek. 1. 24. the Revelation expounding waters to ſignifie people and tongues, declaring the voyce of the Almighty, the voyce of his word in his name, a Baptizing in the name of the Father, the Son, and Holy Ghoſt, as by the Commandement of the Almighty Lord of Hoſts ſanctifying People and Nations in his Name by the watery token of his holy Covenant in Baptiſm. Jeſus baptizing and *John* alſo where was much water, *John* 3. In proſpect of ſuch myſteries, Cherubims being formed upon the baſes of the brazed Sea, the great veſſell of water figuring Baptiſm wherein the Miniſters of the Temple waſhed before they were to adminiſter the ceremonies for cleanſing of others, and that great veſſell of braſs ſtanding upon 12. Oxen of braſs, three looking towards the North, and three towards the Weſt, three towards the South, and three towards the Eaſt, ſignificant of the twelve Apoſtles labours to carrie the Doctrine of Baptiſm towards the four quarters of the Earth, in which reſpect the veſſell of water was called Sea in compariſon of the Sea that running through the world about into little ſprings aſwell as great Rivers with recourſe towards the Sea again. *Habbac.* 2. 14. *The earth ſhall be filled with the knowledge of the glory of the Lord, as the waters cover the Sea.* Revel. 4. *Before the Throne was a Sea, and a-*

Chap. 1. Numb. 1. *midst the Throne the foure living*, (to wit Cherubims) *one face as a man, another like a calf*, young and old, the redeemed, *Revel.* 5. the first fruits (first born) to God and the Lamb, *Revel.* 14.4,6,7. An Angell there exhorting to fear God, and give glory to him, and to worship him who made the Sea and the Fountaines of waters, the small as well as the great. Gods fatherly mercifulnes hearing groanes as well as prayers, accepting Children in their different abilities & different duties by the same Spirit in the same Church, so resembled by the vision of living Cherubins under the Throne, whether as Eagles in high flying meditations, or else offering up the Calves of lips in simplest affectioned-Infant-vociferations.

In *Hosea* 14. the command to *take words with them* may appertain to sureties undertaking for Infants, to teach them the words of Covenant at years of discretion, with obedience unto such fatherly providence gratefull to God and Man.

CHAP. X.

Num. 1. *Christ King acceptеth the parents covenant, promise Vow for Infants.*
Numb. 2. *The blessing of Christ sent to all Nations deserveth advisement of Nationall wisdome and holinesnes, and all.*

all ſubordinate helps of parents, ſureties, Miniſters. Numb. 3. *All ſuch helps of duties give grace in the word of grace and prayer.* Num. 4. *Baptiſmal vowes bleſſed bounds to the Childrens good.*

Chap. 10. Numb. 1.

NUMBER 1.

BOth duties of fatherly providence to care for young children, and of childrens obedience unto their carefull parents undertaking to covenant for right unto both, holdeth in truth as ordained of God in the new covenant alſo, for ſuch intent propoſed *Jer.* 32. after his own prophetique pattern about the figurative inheritance, read, and conſider; when the Babylonian conquerors had *Anathoth* the place of *Jeremiah* his natitivity, from which the malignant inhabitants had threatned to cut him off tree and fruit, chap. 11. there the Lord God bid *Jeremiah* to purchaſe land offered unto him by his coſen, in form of lawfull right by evidences of purchaſe and ſufficient witneſſes of ſuch his purchaſed right deſcendable to the heirs whether old or young, a prophetique application to encourage the peoples hope of returning from Babylonian captivity with their children unto the land of promiſe a figure of Ghriſts Kingdom. chap. 29. *Jeremiah ſaid, take you wives and beget ſons and daughters, and take wives for your ſons, and give your*

Chap. 10. Numb. 1.

daughters to husbands, that they may bear ſons and daughters, for thus ſaith the Lord, that after ſeaventy yeares be accompliſhed at Babylon, I will perform my good words towards you in cauſing you to return to this place, Jeremiah 30. 10. *Therefore fear thou not my ſervant Jacob, ſaith the Lord, for loe I will ſave thee from afar off, and thy ſeed from the land of their captivity, and Jacob ſhall return*, chap. 32. 37, 38, 39, 40. *I will bring them again unto this place, and they ſhall be my people & I will be their God, and I will give them one heart that they may fear me for the good of them and their children after them, and I will make an everlaſting covenant with them*, the new covenant of grace applied as meant here by the Lord in anſwer to faithfull *Jeremiah* admiring at the Lords command for conveyance, and the evidences thereof, one ſealed, another open, to be put in an earthen veſſell, for thus ſaith the God of *Iſrael*; *houſes and fields ſhall be poſſeſſed again in this Land*, as it came to paſs after expiration of the limitted time of ſeaventy years; *Daniel* received the meſſage from *Gabriel* for ſeaventy times ſeven weeks of yeares, wherein Chriſt, the prince of the covenant, came, and (broken at death as an earthen veſſell) diſcovered the covenant, ſealed it with his holy Spirit, and committed it ſealed to the witneſſes, his Apoſtles witneſſes of his Goſpell of grace to all nations, the *treaſure in earthen veſſels*, 2. *Cor.* 4. now made manifeſt by the Scripture of the prophets according to the commandment of God to all Nations for the obedience of faith, *Rom.* 16. faith in the covenant conveyed to children by their faithfull parents right and help in life, and after their parents (as veſſels of earth) aſ-

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ſured by witneſſes of the covenant ſealed by their parents, and that other open evidence to be ſealed on the childs part by his own conſent at full age, all as by covenant to the glory of God through Jeſus Chriſt in his Kingdom, figured by that land of promiſe hereditable by the young through their fathers acts, through faith and love purchaſed by Chriſts blood as a ranſom weighed for old as well as young. Behold in the *Rechabites* alſo, *Jer.* 35. an everlaſting example encouraging obedience to parents undertaking for their children from one generation to another, as *Iſaiah* ſaid alſo, *Behold the childrē which God hath given me*, chap. 8. 18. *Heb.* 2. 13. The vow of *Hannah* the mother, and the vow of *Elcanah* the father, for their ſon, were accepted of God 1. *Sam.* chap. 1. 11. 21. with a great bleſſing; *Levi* was bleſſed in the loines of his great grandfather *Abraham*, and *Abrahams* ſervant (enfeoffed to chooſe a wife for his maſters ſon) was bleſſed with choice of *Rebecca* mother in the bleſſed linage of Chriſt; Chriſt did chooſe to be born of *Judah* ſurety for *Benjamin*, Chriſt our ſurety biddeth us love as he did, and learn of him to take his yoak, and bear one anothers burthen, to covenant in others names at baptiſm; afterwards through manifold deceipts and ſlips of our hearts the covenant often on our parts is to be renewed, but not by renewing baptiſm, for that were to make vain the ſupper of the Lord, which is rather commanded for eſtabliſhing us by way of renewing the covenant often, 1. *Cor.* 11. *This cup is the new covenant in my blood* (the ſealing covenanted on our part) *this do as often as ye drink it in remembrance of me, for as oft as ye eat of* *Chap.* 10. *Numb.* 1.

Chap. 10. *this bread, and drink of this cup, ye shew the Lords death*
Numb. 2 *untill he come---But let a man examine himself, & so let him eat of that bread, and drink of that cup.* Self examination is pre-required in each worthy receiver of the holy Communion; not so for baptism, God accepting the nationall acknowledgment of consent for themselves and their Infants as parts of the nations unto which this Embassage of mercy came.

Numb. 2. The blessing sent by Christ to all nations may deserve the best advisement of highest in trust of nationall supreme authority, to have their young ones prepared with hope of grace, in subordination of all duties toward effectuall helps of grace in them; grace is a gift of God above nature, to bind in duty to God, and to lift up man above his naturall ability toward the dutifull service acceptable unto God in his freedom of mercy, sure by covenant through the meritorious blood-shed of Christ our Saviour admitting us all to be one body mysticall under his headship which influenceth out of his fountain of Spirit divers gifts into divers members, for their divers operations, towards the good one of another, in their severall measures and seasons, according to the rules of his manifold wisdom in his word, sufficient for the duties to which he calleth them, and by which he worketh in them and with them for union, communion, and communication of his gracious gifts among them as trusted by way of holy dispensation in this pastorall ordinances and paternall offices at his command. 1 *Pet.* 4. 10. *As every man hath received the gift, minister the same on to another, as good stewards of the manifold grace of God*, ministring, διάκονιν, includeth

deth Deacons, and ſpeaking the oracles of God as ſtewards, includeth ſuch miniſters as *Paul* and those other called the ſtewards of the myſteries of God, 1 *Cor.* 4. 1. That they diſpenſed grace is undeniable by any that heareth *Paul* ſay, *My little Children of whom I travell in birth again untill Chriſt be formed in you*, Galath. 4. 19. *I have begotten you, to Titus mine own ſon after the common faith*, but excludeth not others from diſpenſing grace in their paternall duties alſo. Chriſt accounteth ſuch as do the will of God to be his mothers, begetting him by grace in others, not by their own ability but by the grace of God which is communicative as light of light, life of life, by the lively ſeed of the word, *Iſaiah* chap. 59. 20, 21. *The redeemer ſhall come to Zion: as for me, this my covewith them ſaith the Lord, my ſpirit that is upon thee, and my words that I put into thy mouth ſhall not depart, nor out of the mouth of thy ſeed, nor out of the mouth of thy ſeeds ſeed, ſaith the Lord, from henceforth and for ever*; thus from age to age the word of ſeed, and the Spirit therewith, by the new Covenant are communicated from parents to their children as a gift, *Eph.* 4. 29. *Let no corrupt communication proceed out of your mouth*, but that which is able to give grace to the hearers, it is the word of Chriſt that giveth grace: But ſo farely by the covenant, that they by the word and by prayer may freely procure it, & promiſe with confidence in the words of grace, and vow the work of grace, and bind their children in that baptiſmall vow for their Good; a bleſſed bond which bindeth to mercy, ſafety, felicity, to the glory of Gods truth, wonderfull in mercies to the little ones in the great, and to the great in the little ones,

Chap. 10. Numb. 3. 4.

Numb. 3.

Numb. 4.

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Chap. 10. *Numb.* 4. according to his oath, and to othes oath in his holy name.

As when *Joseph* bound his brethren of Israel for their children afterward, to perform as they did in conscience of that oath for bringing the bones of *Joseph* from *Ægypt* into the land of promise, believed by him and to be believed by them for their own departure from bondage bodily figurative of spirituall, for our learning, as our types or patterns, whereas *Joseph* bound the Israelites by oath for what their children were afterwards to perform.

1 Cor. 10. 6.

We parents and sureties by vowes bind our selves at baptism for our childrens departure from the bondage of sin to the Kingdom of Christ, to the glory of grace, in prayer of parents and for parents, as for *Ruth*; *the Lord make her famous in Bethelem* and he made her famous in *Bethelem* of *David* her great Grand-child, and Jesus her most grand, of whose fulness wee all receive *grace for grace* χάριν ἀντὶ χάριτος grace against grace, as in a looking glass, to the glory of grace, in good example, as *Tim.* 1. 3. 5. *I thank God whom I serve from fore-fathers in a pure conscience, and joy for the faith which is in thee, which dwelt first in thy Graad-mother Loys, and thy Mother Eunice*, grace seconding grace, from age to age, by good counsell and instruction of the Spirit, as breathing makes alive the fire again (for so the Apostles word doth signify) as dying coales under ashes of burning consumptions. All ye remaining yet in temptations call to mind how the lively fire of grace warmed in your hearts by the blessings of religious grand-fathers, good grand-dames, dear

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parents, and other baptiſmall ſureties, for you; and be thankfull and faithfull in minding others of the like, and prayerfull againſt over-daring, with new extinguiſhers of thoſe old Graces and holy comforts of your Infant-baptiſm, and praiſe Gods fatherly providence (admirable heavenly providence) having formerly fitted thoſe many links in the pattern of mercy; when old *Iſrael* ſent his children into *Ægypt* to provide bread for the life of ſmall and great in his family, *Simeon* was bound for ſecuring the return of his brethren with young *Benjamin*. *Ioſeph* afforded them corn for their journey, with their money in their Sacks mouth. *Chap.* 10. *Numb.* 4

Iudah (in confidence of bleſſing upon young and old) offered to undertake for ſafety, ſaying unto *Iſrael* his father, *ſend the lad with me, and we will goe, that we may live and not die, both we and thou, and our little ones: I will be ſurety for him, of my hands ſhalt thou require him; If I bring him not unto thee, then let me bear the blame for ever*; without ſuch a ſeaſonable ſurety there had not been ſafety to them or their little ones: All had untimely dyed with famine, all might live by meanes of ſuch a ſurety. Father *Iſrael* at ſuch extremity ſubmitted his beloved *Benjamin* with ſurety but in prayer, *take your Brother, and God Almighty give you mercy before the man*. God hath heard the prayer beforehand in providing ſuch a Man for mercy, though in an other Country: Mercy to *Benjamin* for his liberall maintenance and education there, mercy to them all, though ſhadowed a little from them to make it ſweeter unto them upon triall and exerciſe of the ſureties fidelity. *Ioſeph* asked them of peace (*he-*

Chap. 10. Numb. 4.

brew) is there peace unto your Father? and he lift up his eyes and saw his brother? Benjamin his mothers son? yet asked *is this your younger brother? God be gracious unto thee my son*: And this prayer also before it was spoken was heard by God in gracing *Josephs* heart to become a father in providing graciously for him as a son: *Ioseph* a new and true surety for *Benjamins* assurance of welfare in a new Country.

What now could his other surety do but acknowledge his charge, faithfully plead for it, and constantly proceed through the difficulties of it? *Judah said, I pray thee let me abide a Bondman to my Lord instead of the Lad, and let the Lad go up with his Brethren, for I became a surety for the Lad unto my father who will dye if he see not the Lad with his brethren, his life being bound up in the Lads life.*

Out broke the tears with the words of *Josephs* brotherly kind heart, up went the waggons for father *Jacob* and the little ones, so came those holy blessed sheafs bound into the barns of blessed plenty, with whom came also the Lord of the harvest, as he promised to *Jacob*, Gen. 46. 4. *fear not, I will be with thee; God the God of thy father.*

Christ the son of God who chose to be born of *Judah* the surety for his young brother, and became our surety to God the father even unto death for us, excelling all other in heavenly rich mercies of brotherly kindness, and acceptance of dear suretiships in true gratious holy bonds of baptismall vowes and promises, acceptable to God and to his beloved Church, and profitable to the baptised rather in their Infancie, more acceptable unto the son of God Christ Jesus incomparably more earnest

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in love than was *Josephs* affectionate desire of good speed for his brother *Benjamins* enjoyment; far greater in the providence of our heavenly father by sanctification in the holy Ghost, than the heart of man can think or tongue express; in 4. of *Esaias* where baptism was intended, read how the Spirit censureth *men* as *Grashoppers*, and *nations* as the small *dust*, to set forth the greatness of Gods glory toward the young children of *Israel*, even such as have no might: His unsearchable understanding layeth their first foundation, the everlasting God their Creatour and Recreator soweth all their seeds, and best accepteth the first fruits without delay offered by their Mother-Church in prayers, with thanks of Parents love, care and vowes: The practice of more vertues, as the fruits of more graces, having promises of more reward in his mercies to his greater glory, more acceptable to his loving Church and her faithfull ministers, with parents more congratulatory joyfull, seeing the fruits of their bodies under covenant of blessing in Gods name before their decease, rather than tempt God by presumption upon future uncertainties, with neglect of present opportunities, for interest in the ordinances of his free grace so long denied as wilfully delayed in unassurance for the future: wise parents therefore haste. *Isaiah* 35. biddeth say to the *Hasty* or *strong fear not*, in performance of the duty to *strengthen the weak hands* and *confirm the weak knees*: among others, joy to the *desert* there *blossoming as a Rose, it shall blossom abundantly* by waters breaking out in the desert, a little water in a vessel by Gods covenant having a spring of his Spirit, even in the driest

Chap. 10. *Numb.* 4.

*Chap.*10. *Numb.*4. drieſt Countires (elſwhere praiſed by him as buckets of ſalvation) for ſalvation of fools in that way of holineſs, fooles cannot erre, the Covenant of God ſaveth them according to the prayers and vowes formerly made for them: And if others attain the gift of diſcretion they may find theſe forward vows and prayers of faith in the covenant more profitable unto them in bringing them ſo ſoon from under the curſe of ſin into the Kingdom of Chriſt, the curſe of parents in ſin damaging the children, *by the ſin of one death upon all*, Rom. 5. by the juſtice of God *viſiting the ſins of the fathers upon the children to the third and fourth generation; the iniquity of the Amorites not then full*, Gen. 15. afterwards filled to the deſtrnction of their children; and Iſraelites alſo were permitted to fill up the meaſure of their fathers ſins, treaſuring up wrath as for themſelves & their children, yet to themſelves onely wrath, if they do duty for their children.

2. This pre-ingagement for their good preventeth temptation, not onely ſaveth from fathers ſins, but prevents temptation at their firſt dawning of knowledge, that the devil uſurp not the firſt fruits by ſurreption in the deceivableneſs of the evill *ſpirit that worketh in the children of diſobedience, by nature children of wrath.*

3. That they harden not therein by taſt of things forbidden.

4. That delay make not duty more difficult through unruly ſtrifes that would ariſe about limitations of the time for exigence of binding afterwards.

5. Leſt the licentious unbound ſlip from good utterly the next way to hell by ſelf-will, the Re-

robate

probate way of Belial, without yoak, from all which dangerous evils, Infants are bound in baptizing to their good by promiſe for this life and that which is for ever: ſuch ſacred hope and fear are bleſſed bonds of conſcience to keep them ſafe in duty by teachings of parents ſureties, and friends, approved helps at firſt in proceeding and finiſhing by the preachers of the word. *Chap.* 10. *Numb.* 4.

6. To the glory of Gods ſuperabundant grace in Chriſts conqueſt over to devils enmity, that as Infants are guilty but through anothers fault, they might have remedy cõming on others feet, & with others mouth profeſſing the Chriſtian faith, which alloweth one *to bear anothers burthen*, and commandeth the *work of the miniſtery* for the *perfecting and edifying of the body of Chriſt* by that which every joynt ſupplyeth in ſeaſon, effectually working, as bound all to be compaſſionate parts of the ſame body, the ſame holy myſticall incorporation under one Chriſt, who taketh upon him to pay for our ſin, and putteth on us the robe of his own Righteouſneſs. *I am Eſau thy firſt-born ſaid Iacob, Iſaak ſaid, art thou my very ſon Eſau? and he ſaid I am;* Underſtanding by contract for the birth-right of the firſt born, he gained the bleſſing in the name of the firſt-born. We pray and attain in the name of Jeſus (who is the *Amen*, Rev. 3. 14. Amen, yea, and Chriſt vouchſafeth himſelf for performance of what was undertaken by that great God-father *David*, *They part my garments and caſt lots upon my veſture*, Pſ. 22. Mat. 27. *I will declare thy name unto my brethren, in the midſt of the Church or congregation will I praiſe thee* Pſ. 22. Heb. 2. 12. *Then ſaid I, loe I come to do thy will O*

*Chap.*10. *Numb.* 4. *Lord.* Pſ. 40. Heb. 10. While thus *David* anſwered before for Chriſt, Chriſt anſwereth for us, we pray as one with Chriſt, and good faithfull Chriſtians pray one for another: it is Pietie, Providence, Charity, not Mockery but earneſtneſs, with bowels of mercy conforming in ſpirit unto *David* after Gods own heart. 2. *Samuel* chap. 7. 25, 27. *Eſtabliſh forever, and do as thou haſt ſaid, therefore hath thy ſervant found in his heart to pray this prayer unto thee*; With thy bleſſing let the houſe of thy ſervant be bleſſed, chap. 23. 5. *God hath made with me an everlaſting covenant, ordered in all things and ſure, for this is all my ſalvation and all my deſire.* Eſaiah chap. 55. Ho every one that deſireth the mercies of *David*, ſure by everlaſting covenant, take therof as ye deſire by prayer of faith in that everlaſting covenant for a bleſſing to you and to your children in Chriſt the ſon of *David*. Pſ. 132. 12. *If thy Children will keep my Covenant, their children alſo ſhall ſit upon thy throne for evermore.* Mark this ye fathers covenanting for your children in hope that they alſo ſhall reign with Chriſt accroding to your prayer of Faith including them under his covenant of ſalvation. *Pſ.* 112. 2. *The generation of the fathers ſhall be bleſſed.* Prov. 13. 22. *A good man leaveth inheritance to his childrens children*, whether in *Davids* ſenſe as becommeth the wiſdom of ſuch a ſon: The covenanting Father by prayer of Faith is heard for his children for the like bleſſing to be conveyed by the covenanting of his children for their children, in *Hebrew*, the Father leaveth heirs childrens children.

upright

If it were prooveable that *Solomon* (having received his right unto the myſticall inheritance by Gods

Gods covenant with *David* his Father) did not here gratefully remember that, but onely temporall inheritance on earth; yet this serveth for argument by way of compariſon grounded in the word of God; as the myſtical inheritance exceedeth the temporal, ſo the myſtical father-hood in Gods mercies and in mens duties exceed the fleſhly father-hood out of love to make childrens children heirs. *Chap.* 10. *Numb.* 4.

The like force of juſt compariſon inferreth, that as the vertue of ordinary Grand-fatherhood (bleſſedly providing inheritance for childrens children) abhorreth the ſon as unbleſſed that provideth not in like love for his own family, but deceiveth them in cutting off childrens children from inheritance which their fore-fathers had provided for them.

So may the ſon ſeem unbleſſed who would cut off his young children from the benefit which hee received for himſelf and them by forefathers faith in prayers for their intereſt in the ſignall covenant of grace to be ſealed heirs of heaven in Gods moſt mercifull acceptance of ſuch faithfull officiouſneſs of forefathers or others in diſpenſation of other duties by the manifold graces of God for one to help an others weakeneſs, in the body myſticall as well as politicall; Pupills have Guardians, Courts of Juſtice, ſureties ſtand bound untill ripe age, then they ſue out their liveries and take into their own conſideration what are their duties; how know they but by witneſſes, or underſtand but by counſellors? *Iohn* 1. *As many as received* Chriſt, *to them gave he power* (the right or privilege) *to become the ſons of God, To them that believe in his name: How ſhall they believe in him of whom they have not heard?* Rom. 10.

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Chap. 10. *Numb.* 4. Preaching exciteth to consider, and directeth to find that privilege right or power of Gods children in actuall believing and living as they ought, whether then presently converted unto Christ in their full age, or in minority before adopted in in the name of Christ; a fœderall adoption which whosoever have, certainly they were elected hereunto; therein also they were elect unto that their great and blessed help of prayer in publique congregation, where God delighteth to be trusted earnestly, charitably, and faithfully beleeving his promise to hear the prayer of Faith that the Lord would graciously vouchsafe to sanctifie and bless his ordinance of baptism, that he would joyn the inward baptism of his Spirit with the outward baptism of the water, and make this baptism to the Infant (the baptized) a seal of adoption, remission of sin, regeneration, and eternall life, and of all other promises of the Covenant of grace, *&c.*

At fuller age it were another good help for assurance of their continnance to pray so for themselves rather than to speak against their affectionate Mother-Church, against her directory so to pray, and against her thanksgiving unto God for them in hope of his blessing upon such good meanes which they had so long wanted as unbaptised, in danger of utter destruction for ever, if cut off before baptism for contempt.

No just occasion of contemning appeareth in the words that are by way not of addition but of explication in prayer, as bid to call on God, *Acts* 2. for the baptised to receive effectuallly the benefits, mer-

Mercies and Fruits of Chriſts inſtitution which comprehendeth what Chriſt did aſwell as what he ſaid for our imitation at baptiſm; As (*hoc facite*) *do this* leadeth to conſider what Chriſt did, and what he ſaid for our imitation at the Lords ſupper; though each circumſtance be not required in that charge of imitation, as to receive unleavened bread, and after ſupper, Judaicall rites to be pre-accompliſhed by Chriſt anſwerable to the figure at the age of thirty when hee was to begin the publique diſpenſation of the new covenant at inſtitution of baptiſm, he gave no rule for others to delay their baptizing untill they attained his age, or to be baptiſed at *Jordan* were he was in a myſtery. *Chap.* II.

CHAP. XI.

The leaſt baptized myſtically partake under the ſpirituall Miniſtery for their deliverance from ſpirituall Ægypt *into Chriſts Kingdom in ſpirit, his Spirit on the ſeed of* Jacob, *his bleſſing on the buds, dewes.* Numb. 2. *The Spirit and Water co-ordained: Co-ordination openeth the ſenſe of Sacramentall ſpeeches.*

NUMBER I.

YEt may *Jordan* be well remembred by us, not that any should delay their baptism as *Constantine* acknowledged at *Nichomedia* that he had delayed untill he was ready to dye. The wisdom of our reformers added that Christs baptism sanctified other waters also for this mysticall use, though that of *Jordan* were specially renowned in respect of Christs own baptism, as before by the purgation of *Naaman*'s leprosy, figuring baptismall purgation of the Gentiles from the guilt of sin by a new spirit, and before that (in figure of our baptismall entrance into the Kingdom of Christ) for the Israelites entrance into the land of promise as out from bondage through the red Sea (all mystically baptized, young and old, with spiritualls, 1. *Cor* 10. 2, 11. as types for our learning) so through *Jordan* for a memoriall, in that when the ark of the covenant passed, the waters of *Jordan* were cut off from running towards the dead Sea of *Sodom*, 12 chosen men for every Tribe one, carried from thence twelve stones to the first lodging place in their possession as a token for the remembrance of Gods mercy for ever according to his covenant.

The first nights lodging was at *Gilgal* the place of their circumcision, *Joshua* 5. so joyning together both types of our baptism, their children though Infants were spiritually comforted and baptized in their passage from bondage of *Ægypt* through the red Sea, and through *Jordan*, into the holy land of pro-

promise figurative of Christs Kingdom. *Chap.* 11.

These being our types, therefore our children *Numb.* 2.
(as under covenant of more spirituall ministery)
to be spiritually baptised for their passage from
spirituall Ægyptian servitude of sin into the King-
dom of Christ, the entrance whereof by the Spi-
rit as in a new birth of spirituall life, Christ hath
affirmed to be by Water and an unspeakable gift
of God, 2 *Cor.* 9. but very credible by covenant for
his Spirit to thee and thy seed and thy seeds seed
for ever, in secret primary mysteries of seed of Fa-
ther-hood, Mother-hood, Bowells, Womb, Navill,
Prov. 3. 8. *Cant.* 7. 2. For sustenance of Infants; *Nero*-
like schismest thou thy Mother-church alive in tor-
ments of anatomy to find what God hath hid from
thee, revealing her brests and dewes that tarry not
for man? his promised Spirit on thy buds, his Spirit
or wind blowing on thy gardens sweets, Herbs,
Plants, Roots, small and great, from the four winds
with blessings on the whole house of *Israel*, enlive-
ning their children and childrens children for ever,
Ezekiel chap. 37. 11. 25.

The wind bloweth where it listeth saith Christ, about *Numb.* 2.
the new born of God, *John* 3. We are wonderfully ge-
nerated & wonderfully regenerated at baptism, the
washing of our regeneration & renewing of the holy
Ghost. *Tit.* 3. When Christ was baptised the holy
Ghost descended visibly for a majestick warrant of
credence the more readily to be trusted in his or-
dinance of baptism all grace for others, *Acts* 2. *Re-
pent and be baptized every one of you in the name of
Jesus Christ for the remission of sins* (the sin of *Adam*
infecting all so soon as they are children of *Adam*)

Chap. 11. Numb. 2.

and yee shall receive the gift of the holy Ghost, for the promise is to you and to your children: behold the gift of the holy Ghost, to them and to their children, to the Jewes out of every nation under heaven. This is that which was spoken of by the prophet *Joel, And it shall come to pass in the last daies, I will powr out my Spirit upon all flesh*, saith God, who is the best intepreter of his own abundant mercies. Having said there, *Gather the people, sanctify the congregation, assemble the Elders, Gather the children and those that suck at the breasts*, He thereupon addeth, *I will powr out my spirit upon all flesh*,

Such children as God spake of when he made this faithfull promise, such children are included in his mercifulll performance.

But God spake of such children sucking at the breasts when he made this promise, *Joel* 2.

Therefore children sucking at the breasts are included in his mercifull performance; his mercifull performance was with baptism and the holy Ghost by *Peters* interpretation of the promise, *To them and to their children*: Therefore baptism and the holy Ghost by Gods faithfull and mercifull permance of his promise are ordained to sanctify sucking children.

The promised effusion of Spirit upon all Flesh, implying not onely that miracle of fierie tongues then, but inward sanctification of grace for remission of sin at baptism unto them afar off in time and place, by *Peters* interpretation *Acts* 2. the washing of regeneration, renewing of the holy Ghost, which he hath powred out abundantly through Jesus Christ our Saviour, that being *justified by grace we*

should

ſhould be made heirs according to the hope of eternall life, Tit. 3. Hee ſaith, *through Chriſt*; For Chriſt as a myſticall head powreth of his Spirit, into the eye, the finger, or other leaſt parts of his Church as his myſticall body, for we are baptized in one Spirit, 1 *Cor.* 12. that is the waſhing of regeneration, by a figurative ſpeech which hath four ſeverall expreſſions in holy Scripture. *Chap.* II. *Numb.* 1.

1. The name of the ſign is given to the thing ſignified; as the name of the Paſchall Lamb, of the Rock, and of Bread, given to Chriſt.

2. The name of the thing ſignified is given to the ſign; as the name of blood to the fruit of the vine, the Name of Chriſts body to the bread.

3. The uſe of the ſign (as eating and drinking) is applied to the thing ſignified.

4. The uſe of the thing ſignified is applied to the ſign; As Chriſt his bearing of our ſins was applied to the Goat in ſacrifice, on whoſe head the Prieſt laied his hand, and put the ſins of the people.

The ground of ſuch uſuall figurative ſpeech in holy Scriptures is not onely the likeneſs or ſimilitude betwixt the ſign and the ſignified, to help our weak underſtanding (that through viſible outward things aſcendeth more eaſily to conſider of Heavenly) but chiefly the coordination of them to help our faith, as by a ſeal to believe aſſuredly that by receiving the ſign we have right alſo to partake in the benefit of the thing ſignified, by the good good will of our Saviour in his covenant of mercy coördeining the ſign and the thing ſignified joyntly for the faithfull receiver.

*Chap.*12. *Numb.*1.

CHAP. XII.

Sprinkling, waſhing: as in the figure, ſo in the figured, and in propbecies for ſprinkling Nations. Numb. 2. *Chriſts warning againſt nakedneſs, it is a ſnare, and abomination.*

NUMBER 1.

OUtward waſhing of Water and inward inſpiring of Grace, as a new birth, which put together therefore might be ſo called, the waſhing of Regeneration, we being born again to live a new life in Chriſt through aſſured faith in his Covenant; *Heb.* Chap. 10. 22. *In full aſſurance of faith having our hearts ſprinkled from an evill conſcience, and our bodies waſhed with pure water, Let us hold faſt the profeſſion of our faith without wavering: For he is faithfull that promiſed, &c.* As in the former ſpeech the uſe of the ſign [waſhing] was applied to the regeneration, Here (ſprinkling) is applied likewiſe to ſignify purifying of faithfull ſoules from the guilt and fowlneſs of an evill conſcience, by grace as inſtrumentall cauſe, and the bloodſhed of Chriſt as meritorious cauſe, through faith believing the covenant of Remiſſion as applied at the waſhing with water ſprinkled on the baptiſed by Chriſts ordinance of new covenant more ſpirituall: And therfore not requiring more of materiality than the old type, *Heb.* 9. 19. *He took the blood with water and ſprinkled the book*

&

Robert Simpson His Book Marked

& all the people, ſaying, this is the blood of the Covenant which God hath enjoyned you. All that had any of the ſprinkling were accepted, aſwel they that were prinkled with leſs as they that were ſprinkled with more. *Chap.* 12. *Numb.* 1.

The benefit ariſing by Gods acceptance in his good pleaſure for his glory, through the covenant of his mercy, not for the abundance of the material ſign (then blood with water) a little ſign being enough for aſſurance of his infinite mercy by that voice from the Throne to ſmall and great; The ſmall having precedence in expreſſion of Gods loving providence toward all. *Rev.* 19.

5. The ſoul after the image of God whole in every part of the body, the waſhing of the whole may be ſignified by waſhing one part of the body, ſpecially the face, appearing as it were for the whole, and many drops being ſprinkled upon one little face may ſuffice in Gods ſight to whom many *Nations are as one drop*, Iſaiah 40. 15. a drop is round and hath the nature of the whole element, as a ſpark is fire & may enkindle a great flame to burn a great City, neither is a drop of leſs ability to quench that ſpark; yea, had it not been too late after death to cry for help in that torment of flame, by the tip of a finger dipt in water, *Luke* the 16. the tip of a baptizers finger through Gods Ordinance might have preſerved the penitent from that everlaſting flame into which he deſired his brethren might not come. God grant the grace of providence unto all others that by delay of baptiſm they fall not into the ſame endleſs, eaſeleſs and remedileſs fire.

For prevention whereof it may be Chriſt uſed this

Chap. 12. *Numb.* 1. this parable, or if it were a ſtory, what miſerable *Dives* (in remembrance of what he had ſeen uſed in baptiſing) perhaps did wiſh *in Cælo*, that the very top of a finger baptiſing might cool that tormenting flame, an effect ſo great, that unlikely to be wiſhed upon ſo ſmall means unleſs upon ſuppoſall of ſuch like covenant though out of ſeaſon, *Zach.* 4. *Who art thou that deſpiſeſt the day of ſmall things?* 1 Cor. 1. *God hath choſen weak things to confound the ſtrong, that no fleſh ſhould be preſumptuous in his preſence*: It was a great offence of wofull conſequence, as to eat the forbidden apple, ſo to diſtruſt in that little Manna like coriander ſeed.

A little ſeal in wax is enough for aſſurance of evidence in a great purchaſe, a little waſhing by way of token or ſign in covenant of Chriſtianity may oblige a Chriſtian to patience in ſuffering with Chriſt, that he may reign with Chriſt, this is the ſimilitude of Chriſts death unto which we are baptized, that we may be like him in reſurrection, twofold.

The firſt from ſin to the new life of grace.

The ſecond to the new life of glory; The tenſe is future, *Rom.* 6. 5. *We ſhall be* (to wit) *in the likeneſs of the reſurrection, if we be planted into the likeneſs of his death*; How? it is expounded in the ſixt verſe, *Knowing this, that our old man is crucified with him, that the body of ſin might be deſtroyed, that henceforth wee ſhould not ſerve ſin; for he that is dead is freed from ſin*; *Now if we be dead with Chriſt, wee believe that we ſhall alſo live with him.* The death of Chriſt was by crucifixion; The crucifixion of Chriſt is not reſembled by immerſion into the water: Therefore the death of Chriſt is not reſembled by immerſion

in-

into the water. Or what reſemblance betwixt the rock of Chriſts ſepulcher in a Garden, and the flowing ſtream of *Jordan*? reſemblance appeareth not, but aſſurance of our hallowed reſt by vertue of Chriſts buriall, as repreſented to our belief, for our reſurrection, *Rom.* 6. 8. πιστεύομεν, *We believe that we ſhall alſo live with him.* This Faith in our co-reſurrection is that intended in baptiſm by St. *Pauls* own interpretation, *Coloſ.* 2. 12. διὰ τῆς πίστεως, *buried with him in baptiſm, wherein alſo you are riſen through faith of the operation of God who hath raiſed him from the dead: And you being dead in your ſins and the uncircumciſion of your fleſh, hath he quickned together with him, having forgiven you all treſpaſſes,* being *circumciſed with the circumciſion made without hands,* as St. *Paul* there promiſed; to ſhew how baptiſm ſucceedeth in effect as a new kind of circumciſion myſticall, engaging therefore Infants again according to their former intereſt of ſuch in circumciſion; by ſuch reſemblance reall in ſpirit and in truth vaniſheth your imaginary reſemblance ſignall in buriall under water, which St. *Paul* could not inſtitute, nor doth expreſly teach to be requiſite by the generall tenour of Chriſts inſtitution. *Chap.* 12. *Numb.* 2.

Beware of fleſh and blood in hanckering too much after what is carnall in materials. It is not much water for putting away the filth of the fleſh; but the anſwer of a good conſcience which now ſaveth us by baptiſm, as figuratively *Noah* was ſaved in the Ark from the flood of water; After which, exceſſive truſt in the creature brought unto his ſhame drunkenneſs and nakedneſs together: If that high-virtuous *David* were overcome by ſeeing once one, *Num.* 2.

Chap. 12. *Numb.* 2. how are they ſure not to fall into temptation who luſt to ſee ſo many nakedneſſes though in pretended waſhing?

The Scripture is expreſs for covering [*Marke.* 1. 4, 5. *John* baptizing was clothed and guirded) not expreſs for ſuch uncovering in baptiſm as hath been committed with ſame and ſcandals; as if they had not read our Saviours caution, *Revel.* 16. 15. bleſſing ſuch as keep their garments, That they be not found *naked* to their *ſhame*, by way of Parentheſis, advertizing thus amidſt the plagues of the laſt and worſt Myſticall ſtormings, as it were purpoſely to prevent or correct ſuch abuſes.

The foul Spirits, which through affectation of knowledg made our firſt Parents ſhamefully naked, have no leſs will nor leſs skill by the allurements of over-wiſe curioſity to make naked ſtill out of diſcontent or diſtruſt of what is in the Name of God all-ſufficient.

That his holy will be not deſpighted under ſhew of bettering his Ordinances, which with his concurrence once don are don for ever; thus his Prophecy preſcribed: *I will ſprinkle clean water upon you, and ye ſhall be clean from all your filthineſs*, Ezek. cap. 36. 25. *And He ſhall ſprinkle many Nations*, Eſaias 52. 15. Is not that a promiſe for Baptiſm? that is waſhing though with little water, enough, as in ſprinkling, *Numb.* cap. 19. 12. 13. 18. 19. 20. 21. is expounded to be waſhing, *Heb.* 19. 10. *Matth.* 3. *John had his raiment of Camels hair, and a leather girdle about his loines*: we read not that *John* or any other were ungirded to baptiſe or be baptiſed.

If that *Eunuch* voluntarily went into the water, that

that was not his baptism, but his baptism was in what he received there by *Philips* act to baptise him: It was neither necessary nor likely to be totall immersion in his apparell, nor is there any dis-apparelling of the whole body mentioned or implied; But rather according to the fashion of that Eastern Countrey wherein they had onely Sandalls on their feet slipping them off they might wade into the water, and by asperson, or perfusion, receive a watrie token by the hand of sacred Ministery betokening their faith in the promised assistance of the Holy Ghost for cleansing their souls inwardly by vertu of Christs Prayer for sanctification in his Covenant, *Luke cap.* 3. 21. 22. *Chap.* 12.

Did not the Baptist in such Prophetique sense of humiliation protest, *I am not worthy to untie the latchet of his shoes?* in service it may seem preparatorie for such his Baptism-Evidence. Enough of that Eastern fashion. *Luke* 7. 44. *Simon seest thou this woman, she hath washed my feet with teares and wiped them with the haires of her head; since the time I came in she hath not ceased to kiss my feet, Luke* 24. *See my hands and my feet that it is I, John* 13. *He washed the disciples feet, Acts* 12. *Peters Sandalls* argue the like fashion, as they had another gesture of *accubitus* at their last supper not required at ours: now such Nationall Circumstances being not essentiall by institution for all, And the sick unfit to be dipt in a River might be baptised though they dispaired of recovery, So that their Counsellors in Physick gave them off as dead in judgment of Art, *1 Cor.* 15. Envi'est thou that Children should have the benefit of like help and care for their weakness? Rather

Chap. 13. approve their ſprinkling for convenience of their baptiſm, than diſprove their baptiſm for ſprinkling upon ſo manifold urgencies of reaſon in holy writ; about what Chriſt ſent to Nations after publique Nationall adviſement and conſent of lawfull authority, tenderneſs of good conſcience may confide in Regular Obedience to Chriſtian guidance, which God bleſs unto them that need, as this Countrey diſputant humbly prayeth in charity with zeal againſt deceivable contradiction.

CHAP. XIII.

Object. *About the word of Faith,* Rom. 10. Numb. 1. Anſwer, *It is the Parents faith for them and their Children: proved by all the four Teſtimonies there alleged out of the old Teſtament,* Iſaiah 52. Deut. 30. Numb. 2. *God accepteth Infants among penitents after example of the* Ninivits *to which the word of faith referreth,* Rom. 10. *by Chriſt exceeding* Jonah. Numb. 3. *Infants included in thoſe that call upon God*

God, proved by the Teſtimonies alleged, Rom. 10. *Chap.* 13. *Numb.* 1.

Number 1.

THe word of Faith prooved to take hold of Children at Baptiſm by all the four teſtimonies of holy Prophets alleged in that very tenth Chapter to the *Romans*: as *Verſe* 15. [*How beautifull are the feet of them that preach the Goſpell of peace?*] which *Iſaiah* foretold of Chriſt in ſingular; How beautifull are the feet of him that publiſheth peace? Chriſt and his Miniſters in his name preach the ſame Goſpell of peace, and that too applyed by Baptiſm as followeth in that ſame 52. Chapter of *Iſaiah*; *Be yee clean yee that bear the veſſells of the Lord*: yee are the greater veſſells, But yee bear the leſſer veſſells to be made clean by ſprinkling with water, ſo ſhall he ſprinkle many Nations. Yee Miniſters of ſuch good newes remember it is for little young ones as well as old, in accompliſhment of what God promiſed to his People aforetime when they went into *Egypt* to ſojourn there, Behold already prepared for you (in the fourth verſe of that Chap.) a Prophetique light of Reference to *Geneſis* 46, 47. where God ſaid to Jacob, *I the God of thy Father will goe with thee into Egypt, and will alſo ſurely bring thee up againe*; thereupon *Jacob* aroſe and his ſonns carried him and their little Ones, as in Event through the Red Sea figuring Baptiſm: So the Prophet *Iſaiah* there Chap. 52. foreſhewed the return to Zion.

Awake

Chap. 13. *Num.* 2. *Awake, awake, put on thy beautifull garments O Jeruſalem the holy City, there ſhall we more come into Thee the uncircumciſed and the unclean, break forth into joy, for the Lord hath comforted his people*, the name of his holy people (as at firſt) containing Fathers and Childrens Children, even little ones, to be comforted and cleanſed by holy ſprinkling; are not the Preachers of the good Tidings of the Goſpell of Peace here to be rather for, than againſt the baptizing of little ones?

Numb. 2. Secondly, That this word of Faith appertaineth to Children, by that faith of their Parents, It is manifeſtly prooved by looking to the place from whence the word of Faith (here *Rom.* 10. 7, 8.) is alleged (out of *Deut. cap.* 30. *v.* 12, 13, 14.) Look to the antecedents & to the conſequents, And then to the very words there.

In the antecedents at the 6. verſe of that 30. chapter of Deut. [*The Lord thy God will circumciſe thine heart, and the heart of thy ſeed to love the Lord thy God with all thy heart, and with all thy ſoul, that thou mayeſt live*] A promiſe, by the firſt verſe of this, applied to thoſe in the precedent chapter with their little Children in Covenant with God. 10, 11, 12, 13, 14. like as the Lord had profeſſed before, Deut. chap. 1. 39. *Your little ones which ye ſaid ſhould be a prey, which in that day had no knowledg between good and evill, to them will I give the Land promiſed to their Fathers.* Secondly, look into the conſequents, *Deut.* 30. 19, 20. Remember the Parents choice beneficiall to their ſeed, the ſeed living by their Parents choice for themſelves and for their little Children to live in Covenant with God amongſt his beloved

People

People, and that forepraiſed Pſalm, inviting the Nations to joyn with the people of *Iſrael* in that bleſſed condition of their Children aſwell as themſelves to live in Covenant with God, *Deut.* 32. 43. *Chap.* 13. *Num.* 3.

From this collation of conſequences aſwell as antecedents come we to that word of faith *Deut.*30. 13, 14. So nigh that thou needeſt not ſay who ſhall goe over the Sea for us.

The *Hebrew* expoſition in the *Jeruſalem Targum* hath it [*That thou ſhouldſt ſay, O that we had one like* Jonas *the Prophet that might go down into the bottom of the great Sea and bring it to us*] Chriſt delighteth in the Evangelicall ſenſe of this compariſon betwixt his own death three dayes, and *Jonas* his journey through the Sea to preach unto the *Ninivites* the word which by conſequence of their repentance had in effect mercy to them and their ſmall Children. *Num.* 3.

The people of *Nineveh* believed God, and put on ſackcloth, from the greateſt of them even to the leaſt of them, partaking in this mournfull guiſe as they were capable, and in the faſting commanded by full authority, likewiſe in the crying mightily; the Lord heard the cry of the leaſt thus changed as penitents in their way, the Lord ſhewed mercy to the leaſt for their penitent parents ſake, what if one ſhould ſay for their own, yea and for their ſake to the parents, or rather to both ſorts for his own glories ſake? [*Should not I ſpare Nineveh that great City wherein are more than ſix ſcore thouſand perſons that cannot diſcern betwixt the right hand and the left?*]

A greater than Jonas is here, ſaid Chriſt of his own glory, in ableneſs, and greater in willingneſs of mercy

Chap. 13. *Numb.* 3.

cy to Small and Great alike in guiltineſs of originall ſin by the firſt *Adams* diſobedience, alike needding help of Chriſt the ſecond *Adam* for their pardon, and accordingly behold like helpfull mercy, Micah 5. 7. *And the remnant of Jacob ſhall be as a Dew from the Lord, as the Showres upon the graſs that tarrieth not for man.* Micah cap. 6. 4. *O my people, I ſent before thee Moſes,* by interpretation Drawn out, for as much as drawn out of the Ark of Bulruſhes from danger of periſhing by water, that he might be prepared with confidence of Gods mercy to lead out the Children of *Iſrael*, great and ſmall, through the red Sea, in figure of Baptiſm now ſaving by vertue of Chriſt his death called his *Exodus*, *Luke* cap. 9. 31. by *Moſes* appearing there to magnify the glory of Chriſts paſſage through the red Sea of his bloodſhed for the Redemption of ſmall as wel as great: Hear yee now what the Lord ſaith there by *Micah* cap. 6. *I ſent before thee Moſes and Miriam, O my people remember now what Balak conſulted with Balaam that he might ſee the uttermoſt part of the people,* Numb. cap. 22. 41. that yee might know the righteouſneſs of the Lord: who would not ſuffer him to curſe the utmoſt, hindermoſt, or of moſt mean, of ſmalleſt age among them, cap. 7. 14, 15, 18, 19, 20. *As in the dayes of old according to thy coming out of the land of Ægypt——— who God like unto thee that pardoneth iniquity and paſſeth by the tranſgreſſion of the remnant of his heritage, He reteineth not his anger for ever, becauſe he delighteth in mercy——— Thou wilt caſt all their ſins into the depth of the Sea; Thou wilt perform the truth unto Jacob, the mercy which thou haſt ſworn unto our Fathers from the dayes of old.*

O true and merciſull word of faith to be believed by Parents (*Jacob* like) for them and their Children, and by Children alſo, for themſelves and their Children age after age, through the deep myſteries of Chriſts death, like *Jonas* his paſſage through the Sea, to preach the Word of God, ſo wonderfull in effect of mercy toward Infants, thus intereſſed in the benefit of Chriſts death applyed by Baptiſm, *Rom.* 6. according to that word of faith, *Rom.* 10.8. according alſo to the prayer of faith in the 13 verſe of that chapter, grounded upon promiſe from *Joel's* Prophecy, where after preparatory monitions in the 1 chap. 3.14. *hear this ye old men (tell ye your Children and their Children another generation: Sanctify yee a faſt, call a ſolemn Aſſembly, gather the Elders, all the Inhabitants of the land to the Houſe of the Lord your God, and cry unto the Lord*, Chap. 2.16.) who requireth *Children* to be gathered into that holy prayerfull Aſſembly (to fill up the cry) Rom. 8. 26. [*The Spirit helpeth our infirmities, and maketh interceſſion for us with groanings which cannot be uttered.*] If the ſtrongeſt are glad to plead infirmities, how can any deny the benefit of infirmity to the more infirm by the Spirits unſpeakable help? Without ſpeech, as a ſeed-root or principle inwardly moving in *Children* ſo required to cry by the Lord, who putteth teares in his bottle as precious, and ſighes in his regiſter as prayers of immortall ſoules of his own appointing, his merciſulneſs excelling infinitely the tender compaſſion of Mothers and Nurſes, who day and night ſatisfy the neceſſities of Infants upon their cryes as Prayers efficacious for help unto themſelves, and uſually procuring helps of mercies to

Chap. 13. *Numb.* 4. *Numb.* 4.

Chap. 13. their Mothers and Nurſes alſo by ſuch cryes.
Num. 4. Secondly the cryes of Parents and others compaſſionate friends in prayers for the Children, and the cryes of Gods Miniſters in Prayers for both Parents and Children, and the cries of the High-Prieſts in prayers for them all, and for ſanctification of all their prayers as was uſed every day, much more all (then in great dangers) were in that ſolemn aſſembly to cry for preſervation of all, in their ſeverall duties united as one man for better acceptance of their prayers in love, to the greater praiſe of the Lord God their preſerver: who for preſerving the whole families of *Iſrael* accepted the firſt born, as holy to him from among the old, *Numb.* cap. 18. 15. And for each firſt born his holineſs accepted a *Levit* to ſerve the Prieſts, and the Prieſts to offer ſacrifice upon the Altar, and prayers, and over them the High-Prieſt daily to offer prayers as Incenſe on the Altar of Incenſe in the holy place, with fire taken from the Altar wherein the Lamb was offered for a daily burnt Sacrifice, ſignificative of the death of Chriſt, to be offered by the fiery zeal of Chriſts love for redemption of young and old: All this being implied by the utmoſt earneſtneſs of the Prieſts, as Miniſters of the Lord, crying in prayer between the *Porch and the Altar* (cap. 2. 17. of *Joel.*)

Thirdly, the Spirit (who knoweth the ſecrets of God) intended all this for the bleſſing there promiſed as moſt needfull for all the members requiſit in that crying aſſembly to be ſanctified by the Spirit: *I will pour out my Spirit upon all fleſh*, all ſorts which the Lord required to be preſent in that aſſembly: Sucking-Infants being required there eſpecially.

Fourthly

Fourthly, that promiſe of the Spirit intended obedience in the ſeaſon of Children from age to age, as it appeareth, *Acts* 2. by application of that promiſe upon the very day of Pentecoſt, when the firſt born were to meet at *Jeruſalem* as an holy preſentative of *Iſrael*, *Exod.* 23. it being the very day wherein the law was formerly given at *Sinai*, with two gracious Allaies of Evangelicall mercies by Covenant in preſent acceptance of Children, becauſe of Gods love to their parents, *Deut.* 4. 37. and expectative faithfulneſs of Childrens duties in future ſeaſons as they that ſhould grow able to learn from parents and Miniſters of Gods Word, Deut. cap. 5. 2, 28, 29. *The Lord our God made a Covenant with us in Horeb——ſpeak thou unto us all that the Lord our God ſhall ſpeak unto thee, and we will do it——And the Lord ſaid, the People have ſpoken well——O that there were ſuch an heart in them——Alwaies, that it might be well with them and with their Children after them for ever,* Deut. cap. 6. 2——7——20. or elswhere more largely: Now in the ſenſe of *Joels* prophecy thus opened, Almighty God accepteth the Prayers of *Iſrael* in that ſolemn Aſſembly for Infants as required in the common cry through the Spirit helping infirmities (wayes unutterable,) And as one with their firſt-born brethren, One with their Parents, One with their Deputy-Levites, One with the Miniſters, and One with the High-Prieſt Officiating before the Lord for a memoriall of all the Tribes of *Iſrael* and their members as One man. *Chap.* 13. *Numb.* 4.

Fiftly, This holy Prophetique Spirit of Prayerfull unity prepared for Infants baptizing actively and paſſively; Actively, *Luke* 1. 10. the multitude

Chap. 13. *Numb.* 4. of the people were praying without at the time of Incenſe offered by *Zachary* the Prieſt, upon whoſe prayer the Angell brought the glad tidings for conception of *John* that was to be Baptizer in the Spirit of *Elias*, to turn the heart of Parents to their children, and the heart of children to their Parents, ſo joyning the end of the old Teſtament with the beginning of the New as one in this ſubſtance of holy Covenant for union betwixt Parents & Children and betwixt People and Miniſters of the Lord in prayer.

Paſſively; Acts 1. 14. *Theſe all continued with one accord in prayer*, and chap. 2. *They were all with one accord in one place on the day of Pentecoſt*, when the Holy Ghoſt deſcended, and *Peter* ſaid, *This is that which was ſpoken of the Prophet Joel* —— *Repent and be baptized, for the promiſe is to you and to your Children* —— for applying the benefit of the promiſe, take the ſeal for aſſurance thereof. The ſeal is Baptiſm; *Be ye baptized* therefore applying the benefit of the promiſe to you and your Children even ſuch as were meant in the promiſe which God made when He called for Infants ſucking at the breaſts to partake in the bleſſing promiſed.

As by vertue of Chriſts prayer, his prayer for the Spirit on the Baptized, and for fulfilling all righteouſneſs by dealing for them who need, as all need him both ſmall and great, for remiſſion of ſin, *Matth.* 3. Chriſt his prayer for them whoſoever ſhall believe in after generations, and that the world might believe, *John* 17. 20, 21. Chriſt his prayer at death for them who knew not what they did, *Luke* 23. on the tree of the Croſs, promiſing Paradiſe and opening way thereby to the tree of life in which he graffeth the baptized.

The

The prayer of Chriſt at the right hand of God, his continual interceſſion able to ſave to the uttermoſt τὸ παντελὲς to all ends for Young and Old that come unto God by him, *Heb.* 7. 25. in his Prieſthood after the Order of *Melchizedeck*, bleſſing *Abraham* Father of the faithful, in whoſe bleſſed Seed he believed that all Nations were to be ſaved before he had any Seed, God calling things to come, as if they were already; *ſuffer little Children to come to me* ſaid Chriſt; how? by their Parents or friends arms bringing them to Chriſts Arms, *Mark* 10. Are not ſuch among the called of the Lord, whom the Lord calleth for himſelf, and bleſſeth when they come? thus Infants helped of others paſſively to their Baptiſm. *Chap.* 13. *Numb.* 4.

To which agreeth alſo the word of Faith grounded on that other Prophetique teſtimony, *Rom.* 10. 20. *I was found of them that ſought me not, I was made manifeſt to them who asked not after me*, from *Eſaias* 65. 1. 23, 24. *They ſhall not labour in vain, for they the Seed of the bleſſed of the Lord, and their Budds or offſpring with them —— before they call I will anſwer*, the next verſe referring to the eleventh Chapter of *Eſaias*, where at the Enſign (Baptiſm the Sign of Nations obedience to the Kingdom) of Chriſt, Infants and Children ſucking at the breaſts, meet with Vipers, applied by *John* the Baptiſt at the time of baptizing, *Matth.* 3. Thus the Word of Faith, and the Power of Faith, take hold of baptized Infants, whether by the Seed of Faith in the unſpeakable gift of the Spirit, or in the prayers of Parents or other Sureties by vertue of Chriſt his prayer for futurition of good ſeaſons, enough to bind them in Covenant

Chap. 13. Num. 4.

unto the duties of Faith as shall come the sooner the better.

Affirmative precepts oblige in vertue *semper, non ad semper*, this præcept of Faith bindeth all in Covenant still, but not still to the Acts of Faith, untill ripeness of Age and opportunities, *Acts* the 10. *If thou believest thou maist be baptized*; To beget from that Particular Affirmative about an Eunuch, an Universality to the deniall of others, were an unreasonable fallacy by the Judgement of common experience in mens discourses, allowing respits of duties according to the diversities of ages capable of favour, to infants in states of Coppihold or Inheritance, which yet require actuall Homage at admittance of the Elder; actuall Faith is of absolute necessity to Salvation onely, then when want of Faith absolutely bringeth damnation, *Mark* 16. 16. *He that believeth not shall be damned*, which our Saviour himself expounds to be in the last day, *John* 12. 48. *the word that I have spoken shall in the last day judge him*; *He that receiveth not my Word, he receiveth not me*. Such infidelity damneth, when it is finall; but he who received not the Word yesterday, may to day, he that to day rejecteth Christ in the morning, may believe and obey, in the eleventh hour; *Behold now is the accepted time, now is the day of Salvation*, 2 Cor. 6. 2. νῦν, *nunc sæculo*, As *Matth.* 12. 31., νῦν, extendeth to the whole life of Man without remission; So the [now] extendeth to the whole life of Man for acceptance to Salvation; whensoever in heart he consenteth to believe in the Covenant of grace, then may it be truly said, now is the day of Salvation, now is the accepted time of saving Faith, to be-

believe through the blood of the everlasting Covenant. *Chp.* 13. *Num.* 4.

Gods everlasting love, decrees, and purposes do Coexist and Cooperate by grace, in whatsoever differences of time efficacious grace doth Operate in the baptized, *Exod.* 3. when God would be known to the Glory of his Name in delivering Small and Great from *Ægypt*, and favouring the Small more in Event, as those which he purposed to bring into the Land of Promise, Figurative of Heaven, whereas in our translation he hath this name [*I am that I am*] the Hebrew word properly signifieth [*I will be what I will be*] specially delighting in magnification of his Glory for the Future, though present always, *simul & semel*, in the *nunc* of eternity, which verifieth the future in words præterit, *Rom.* 8. *Whom he hath prædestinated he hath called &c.* In his wisdom omniscient, with power omnipotent, both omnipresent in assisting as well as ordaining all opportunities in Christ, *the same yesterday, and to day, and for ever*, opening the everlasting doors as King of Glory, Priest for ever to save *to the uttermost*, the great Prophet upon Oath to fulfill all which the Prophecies have declared for Small and Great in mysterious holy ratihabitions of Faith; if thou comprehended not, reprehend not.

CHAP.

Chap. 14. *Num.* 1.

CHAP. XIIII.

Object. Numb. 1. *About putting on Christ at baptism* Gal. 3. *Answered.* Numb. 2. Object. *About the answer of a good conscience, accommodate.*

Number 1.

Accommodation; Christ was put on them, when they were baptized to be Members of his mystical body the Church, to be covered with the Garment of his Righteousnes, through the merits of his bloodshed to wash them from the guiltines of sin in his name, as their surety paying their debts, and becomming a Mediator of the new Covenant betwixt God and the faithfull, according to their prayers of faith in that Covenant of mercy, to them and to their Children, through Christ his righteousnes, applied unto them in Christ, when Baptized in his holy name; so made one mysticall Christ, by his good pleasure to have interest in him & his righteousnes; And trusting in that alone, and glorying in that alone, as called thereunto; yea & known to be the true Church of Christ, by professing it for her self and all her true Children, as the Prophet of the Lord foreshewed in praise of the Covenant of mercy that endureth for ever, *Jerusalem shall dwell safely,*

and

and this is the name wherewith ſhe ſhall be called [*The Lord our righteouſneſs*] Jeremia 33. 76. Ours: motherly dear affection holding faſt her young under her beſt garment, and moſt precious ornament, her husbands heavenly good pleaſure, for adorning and ſubbrachiating them neer to his heart, under his white garment of love, both ſafely together. Loe the *Son of Righteouſneſs*, Malach. 4 Chriſt his *Face ſhining* as the *Sun*, Rev. chap. 1. Rev. 12. 1, 5. 17. The *Sun Clothing* the *woman pregnant*, and pained to be delivered of her Man-child: after which the remnant of her ſeed. So *Jeruſalem* the mother of us all according to the analogie of *Sarah* and her young *Iſaac* in Covenant of Grace, a Covenant of faith: the Parents faith believing the promiſe before the Child was born, and afterwards all the time of his Minority, for example of all Nations to be bleſſed in him, *Rom.* chap. 4. 16, 17, 24, 25. bleſſedly believing the Covenant of Grace by faith about a Child and to a Child for the time to come, faith imputed for righteouſneſs unto *Abraham* as believing the promiſe, and faith to be imputed unto the Nations for righteouſneſs in believing Chriſt to be raiſed from death for Juſtification of them and their young Children in that Covenant to bleſſed *Iſaac* as a pattern of grace in that allegory. *Chap.* 14. *Numb.* 1.

For contempt whereof *Iſmael* caſt out of the family became a pattern of the *Iſraelits*, and that bloody *Jeruſalem*, degenerated into the condition of *Hagar*.

Take heed of mocking at the Covenanted intereſt of the young, by God judged perſecution there. *Gal.* cap. 4. 29. 27. *Now we bethren are Children of the*

Chap. 14. Numb. 2.

promise as Isaac was, before he believed actually by vertue of his Father *Abrahams* faith: so we by vertue of the faith of our parents and ghostly Fathers, ministers of Christ his Church, by vertue of Christ his Commission for admitting all Nations at baptism in his Name; so putting Christ on the faithfull and their Children.

Christ was put on them at baptism who were then not to be Circumcised; But the Jewes children were not then to be Circumcised; Therefore the Jewes children had Christ put on them then: *If you be Circumcised Christ shall profit you nothing, you are fallen from Grace*; to which you were called in Christ whom you have put on at baptism, out of whom you fall again if you are Circumcised; They that are freed from Circumcision have Christ put on them at baptism; Children are freed from Circumcision; Therefore Children have Christ put on them at baptism; their freedom is in Christ put on at baptism; *stand in the liberty wherewith Christ hath made you free.* The wisdom of the Holy Ghost reproved the *Galathians* as if they were bewitched in refusing the grace of such liberty for them and their children in Christ from the bond that was sured for ever, on them not to be exonerated, but in mystery by some higher verification of Christ put on: and that putting on is by Covenant of union with Christ in spirit at baptism in his name.

Numb. 2.

2. Obj. 1 *Pet.* 3. That which now *saveth* us is the *answer of a good conscience*, like *Noah his Arke*. Accommodation; The benefit of that preservation was to us all, young and old, preserved in *Noah* and his sonns then, but by the fatherly providence

of

of *Noah*, praiſed, *Hebr.* chap. 11.

Noah by faith being warned of God of things not ſeen Chap. 14.
(then) *as yet moved with fear prepared an Ark for the* Numb. 2.
ſaving of his Family, by which he condemned the world, and became heir of the righteouſneſs which is by faith: faith in believing; what? Gods promiſe or Covenant ſo to ſave him & his family: Faith about what things, unſeen? about the flood, and about ſaving them of his family then unſeen, as unborn (it may ſeem) or but new born; when he began to prepare for the preſervation of himſelf & of his family to the condemnation of unbelievers, when he preached unto them Gods righteous anger againſt ſinfull mankind: Anger revealed, when? in the next words precedent, *Noah* was five hundred years old, and he begat *Sem*, *Ham*, and *Japhet*: *Sem* about two yeares after. *Sem* an hundred yeares old two yeares after the flood, *Gen.* 11. and the flood came in the ſix hundredth year of *Noah* his life, *Gen.* 7. by which Interpreters argue *Japhet* to be elder, *Noah* begetting Children about the 500. year of his age, about his beginning to prepare for their preſervation by faith in Gods Covenant, afterward eſtabliſhed with him and his that entred into the Ark, 1 *Pet.* 3. to the praiſe of Gods longanimity, long patience, in the dayes of the Ark prepared, μακροθυμία, the long affection of God expecting the triall on the one ſide of the diſobedient ſcorners, and on the other ſide of ripening obedience unto the Covenant which the Father in faith had undertaken for his Childrens preſervation by water; ᾧ, *Cui*, to which the Correſponding Antitype in baptiſm that now ſaveth us, now prepareth us to be ſaved in fellowſhip

Chap. 14. *Num.* 2. with Christ everlastingly, by virtue of his Resurrection to raise us up again: Not the putting away the filth of the flesh, as by washing, which is the outward token; but more principally, the Spirituall part in duties of a good Conscience, Asking, Stipulating, Interrogating, Answering, as the word is diversly translated upon supposall of these diverse significations, all contained in this word, ἐπερώτημα from ἐπερωτᾶν to ask God or Man, to ask God in Prayer, as Christ implyeth, *Joh.* 16. 26. and *Luke* 7. 3. in that word was the Petition that Christ would save or preserve.

1. In this alowed sense at Baptisin, as the Minister asketh in prayer unto God; So the Parents or their Supplies ask in their prayer unto God for the baptized, and the baptized Infants afterwards are to ask in praying for themselvs.

2. This is to be the prayer of Faith, believing the Covenant in Gods holy Name at his Command for baptizing all Nations.

3. This prayer of Faith in obedience to Gods command, and in belief of Gods Covenant, implieth those Acts of Duty to be covenanted in seasons respectively, so to pray and believe as in truth each of their bounden duty.

4. This respective covenanting for Acts of their own duties, implieth also Stipulation Ministeriall and Paternall. The Minister in the name of the church, under whose Charge, Nurture and Education the Motherhood of holy church admitteth and sealeth the baptized among her children as Gods children by his Ordained, and her trusted Minstery, may be said to be stipulate; undertaking

her part in the Covenant betwixt Christ and his young babes; for whose Future fidelity their Fathers also may be Sponsors to stipulate and undertake the Vow of Duty for their Children, that in acceptable time the Children may with their own gratefull consent be bound to perform and stipulate for their Children, in faithfullness, to sanctify the perpetuall fruitfulness of Holy Church. *Chap.* 14. *Num.* 2.

5. This holy stipulating or undertaking by way of surety needeth and therefore implieth Interrogation, to mind of these duties. As what dost thou here *Eliah* in Spirit forerunning the baptizer? and Secondary baptizers interrogating Sureties; and both Ministers and Sureties afterwards interrogating the baptized in Catechism for consent unto the vows in their names.

6. By such needfull Interrogations, intending faithfull answers of a good conscience unto God, that the baptized with their own after-consent, may willingly stand bound in the promises and vowes as it was before covenanted for them.

7. There is intended also seeking in prayer unto God for grace, that such answer of a good conscience with these other duties may effectually prepare the baptized in faith of the Covenant-blessing to be saved by the Resurrection of Christ Jesus unto life everlasting.

8. The Notion of all these duties being all comprized by virtuall Implication in the large sense of this ἐπερώτημα, the word here signifying virtuall engagement of faith in a good conscience, for saving the baptized through all Future extremities; all these translations accord in truth, corresponding

Chap. 14. *Num.* 2. ing as the substantiall Antitype of what was shadowed by that outward preservation of *Noah* and his Children, it inferreth excellent comfort in our baptismall covenant for Infants, In believing and glorifying God for his longanimity; would yee rob him of his glory which the wisdom of the Holy Ghost would have betokened unto posterity by the token of his everlasting covenant in the Rainbow? in remembrance whereof he might be said for his Israelites safety to baptize them in the cloud and in the Sea, when the token of his presence by covenant of mercy led them through the red Sea into the wilderness, as they went through the waters of *Jordan* into the land of Promise, so when they were to return into the land of promise at their deliverance from *Babylonian* captivity the Prophet *Ezekiel* cap. 1. saw the appearance of a Rainbow again at *Chebar* the river running into *Euphrates*, whose waters were divided for safe passage of *Cyrus* their deliverer, by drying the water, as *Isaiah* had propheeied chap. 44. 27, 28. and chap. 54. 8. *I will have mercy upon thee, saith the Lord thy Redeemer, for this the waters of* Noah *to me*. Luke *chap*, 17. *As it was in the days of* Noah, *so shall it be in the days of the Son of Man.*

Noah in his Artificiall Whale above water, *Jonah* in his living Ark under water, figured Christ in the deep of Death for our sins, yet arising again for our Justification: in truth whereof the Spirit of prophecy might say, *the Lord our God will cast all their Sins into the depths of the Sea*, Micah 7. Enough to Baptize us all from our sins: all repenting after example of *Niniveh*, they and their children, of which see our chapter 13.

CHAP.

CHAP. XV.

Object. Numb. 1. *About practice. Accomodat. practice supposed upon proof of right by the commission in generall, and in speciall by twelve testimonies in the new alleged out of the old.* Numb. 2. *The practice affirmed in generall: no expres for restraint in right or practice: silence no disproof.* Numb. 3. *More for proof of practice in the Apostles time by observations out of antiquity.*

Number 1.

Obj. IF it had been prophecied of Christs time, it would have been practised in Christs time. But what warrant of the written word for that?

Accomod. Enough many ways already noted here.

1. Christs his generall Commission for the Ministry to baptize all Nations as the sign of their subjection to the Kingdom of Christ, Infants being such parts of the Nations as have right unto the Kingdom

Chap. 15. Num. 4.

dom of Christ by Christ his warrant, and by Christ his interpretation, all being required before their entrance into his Kingdom to be born of water and of the Spirit, which is the New birth of the baptized.

2. More speciall commission about Infants opened, by comparing the testimonies of holy Prophecies alleged out of the old, and applyed to baptism in the new Testament, as above discoursed; for Instance:

1. Comparing *Esaias* cap. 8. 4. 16. 18. alleged *Heb.* 2. 13. Infants were sealed Disciples as signes to shew that Christ would sanctify such in his Church to be his brethren (in the name of the Father called on them at baptism.)

2. *Rom.* cap. 15. 12. alleging *Esaias* cap. 11. where Infants meet at the sign or ensign of Christ with *Vipers* to be changed as the sign of baptism, applied *Matth.* 3.

3. *John Baptist* for warrant of his baptism, to *prepare a people for the Lord*, alleging *Esaias* cap. 40. where the Lord specially designeth Infants among the people whom he will have, according to that Prophecy.

4. Christ compareth his death three dayes to the three dayes-journey of *Jonah* through the Sea to preach the word which conteined mercy to Infants, And saith, *there shall none other signe be given*, none contrary to such mercy.

5. Israel a *watered Garden*, *Isaiah* 58. 11. A Garden having young Plants as well as old, applied to the Church at Baptism, when they are *Complanted*, Rom. 6. as *Willows* by the *water* course, and as budds

on

on which the blessing is by promise and the Spirit on the *Seed*, *Isaiah* 44. 3, 4. *Chap.* 15. *Numb.* 1.

6. The acceptable year of Jubilee (when Inheritance acrueth to Parents and their children, *Levit.* 25. 41. *Esaias* 61.) fulfilled by Christ, as He alleged, *Luke* 4. upon his return from baptizing.

7. When he minded also the Spirit of his Forerunner in *Elias* a Reliever of the young as well as old with oil in figure of Grace.

8. The first fruits sanctifying the elder in profession and Prayer for young children, *Deut.* 26. applied by *James* cap. 1. 18. 27. cap. 5. 16, 17. to make pure by the washing of Regeneration, *Tit.* 3. 5. *John* 3. 5. 13.

9. The Holy flock of *Jacob* distinguished by marks through the Dams conception by reason of the party-coloured Rods in water; Figurative of Holy distinction betwixt Infants marked unto the Gospell-grace according to the Parents conception in prayers of Christian faith at baptism, and others unbaptized: unclaimed by Christ in his Righteousness, *Matth.* 3. 15. after his Forefather *Jacob's* example of Righteousness in claiming only the marked, *Gen.* 30. 33.

10. The Saviour of *Israel* as a Shepheard saving young and old; His Arm shall rule for Him (such as understand not yet his Word) with his Armes He will gather the *Lambs*, and carries them in his *bosom*, Isaiah 40. 10, 11. the baptism of *John* there being Prophetically premised applied to Christ the good Shepheard. Lambs preceding the care of Sheep, *John* cap. 21. Understand our Heavenly Shepheards love for your own pasturing, washing,

Chap. 17. *Num.* 2. and marking your Lambs; as your tender hearted Mothers by what you do to your broods, your hens to chicken! So Christ to your children and His.

11. Christ granting to little children a right in the Kingdom of God, into which he saith that none can enter, except *he be born of water, and of the Spirit*, thereupon by the Spirit blowing as the *wind*, is called to mind that promise of his Prophet *Ezekiel* cap. 36. 25, 26. *I will sprinkle water upon you, and you shall be clean from all the filthiness: And a new Spirit will I put into you*; and chap. 37. *A Spirit of life to revive the Children of Israel from the four winds on the Quarters of the earth*, blowing in events of Gods wrath against the obstinate, but in mercy to the returning children of *Israel*, and to their childrens children for ever. *Rev.* 7. At the presentation of the four winds, hurt is restrained untill the children of *Israel* were *marked in their foreheads*, all that were to be spared: Childrens children were to be spared, while they were little; Therefore they were to be marked into that preservation, to wit, in the sprinkling of water by covenant in the Spirit.

So come from the four winds, O Spirit, and blow upon the dead in sin, that they may be raised, small and great, unto the new life of grace. *Ezek.* 37. 9. 14. 25. *Rev.* 20. 12. *Amen.*

12. For conclusion of baptism from the promise to them and their children, *Acts* 2. alleging the second of *Joel*, where God calleth for Infants, at the promise making, to pour his Spirit on all flesh: Infants are concluded in that promise performing at baptism. *Numb.* 2. Besides these manifold speciall reasons for

practising

practiſing childrens baptiſm, That practice was expreſſed in generall, *Mark* chap. 1. 46. the land of *Judæa* went out, and they of *Jeruſalem* were all baptized of him, confeſſing their ſins, (to wit Generall) the law then requiring and accepting confeſſion in generall, *Lev.* 16. verſe 21. *Chap.* 15. *Numb.* 3.

4. The Evangeliſt ſuppoſed that the world would not contein the books, if all ſhould be written that *Jeſus* did: Silence of holy writ therefore is not ſufficient proof that there was no practice of particular Infants baptized, if that be ſilence which noteth the women and children among the thouſands that came to Chriſt and had benefit in what he commanded, *Matth.* 15. 35. ἐκέλευσε, the verb indefinite, from whence is derived κέλευσμα, (1 *Theſſ.* 4. 16.) the word of command wherein the Lord will raiſe the dead, ſmall and great (*Revel.* 20. 12.) unto which baptiſm prepareth & intereſſeth (*Rom.* 6. 5.) by vertue of Chriſt his command, with promiſe of his preſence in baptizing to that end, as the maſter of a ſhip for preſervation of ſmall and great from periſhing by waters.

5. Reſting in that excellent rule of Theology, That there is no ſure hold for Chriſtian people but the light of Gods word, all men being liable to deceive or be deceived, by report of errour or uncertainty; yet Students in the Monuments of Antiquity find many weighty graines for inclination of their Prudentiall Scales toward the reteining of Infant-Baptiſm, as in accord with the practice of the Apoſtles time, among the witneſſes whereof is that confeſſed antient book in the name of *Denis* the *Areopagite*, whoſe praiſe is in the holy Scripture, a learn- *Num.* 3.

Chap. 15. Num. 3. ed man, called to be a Christian by report of Miracle in fact, or probable observation of that Eclipse of the Sun at noon-tide on the day of Christ his passion about the Paschall full Moon.

6. The practise of Apostles is implied so far, as their successors praise Infant baptism to be an Apostolique Tradition: The first traditors or writers whereof being so antient, that their own immediat Fathers might have conversed with *John* the longest surviving Apostle.

7. Antients both of Greek and Latin Church so accepting the report of Infant-baptism from the Primitive age, their agreement is a stronger inducement of our credulity.

8. The first Synod of Reverend Antients assembling in Councill to consider thereof approved Baptism of Infants in the time of *Cyprian*.

9. *Jerome*, who lived in the holy Land time sufficient for Inquisition, a diligent Inquisitor of Apostolique practices there, approved infant-Baptism as derived from their times.

Augustin agreeing with *Jerome* therein, are of much esteem for their excellent Administration in the Church of Christ. Hence fame of Baptism was more lowdly trumpeted, and the Church of Christ enlarged mightily thereby.

10. Yea, God blessed the practice and doctrine of Child-Baptizing, also to purge the Church from the wicked *Pelagian* heresy: for as much as the malady being perceived, to wit children's guiltiness of *Adams* Originall Sin, Faithfull Christians held it their Paternall duty for abundant caution of safety to speed the remedy by baptizing children: Note

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in thoſe Antients how they grounded their practice in the holy Scriptures though ſome differed out of error, doubting of remiſſion if they ſinned after baptiſm. *Chap.* 16.

11. It was the fate of the *Roman* Imperiouſneſs to be ſo long unbaptized untill they were ready to be prevented by death: whereas their baptiſm ſhould have ſealed them from the temptations of Satan that affected to uſurp them as his Inſtruments, in advances of the fatall accurſed *Roman* Myſtery: Think what it is to have the Seal of Chriſt, for reſtraint of Satan, (*Rev.* 20. 3.) by vow renouncing his works and ſnares, for munition of the baptized.

12. The practice of Child-baptiſm having continued throughout all ages by ſucceſſion, Chriſtian prayer had joyes in comfortable hope of bleſſing by ſo ſucceeding from the Apoſtles, with whom our Saviour promiſed to be (*Matth.* 28.) unto the end of the world, to wit in the ſucceſſors of the Apoſtles Miniſtery, baptizing and teaching as Chriſt commanded for all Nations and all times unto the worlds ends.

CHAP. XVI.

Numb. 1. Object. *About the reſtraint of commiſſion* (Matth. 28.) *to the Apoſtles:* Anſwer, *it extendeth to their Succeſſors in the Miniſtery, by lawfull*

Ordination,

Ordination, proved by ten notes, Num. 2. *How that Succeſſion was uninterrupted, and Chriſt his promiſe performed, in event before the reformation, and in ſpeciall our* Engliſh *ordinary Miniſtery was preſerved from the objected Apoſtacy, or depth of Antichriſtianity, by the bleſſed providence of God to his Glory.* Numb. 3. *Why the new Dippers Miniſtery not warrantable, and their form of Baptiſm unſufficient to ſhut out Satan, or bind him up, or to Seal Chriſtians from his power: after they have let looſe that Helliſh Enemy, by renouncing their former Baptiſmal vow to forſake the Devill & his works.*

NUMBER 1.

Obj. CHriſt promiſed to be preſent with his Apoſtles; in whoſe age many great things were to be done, for deſtruction of the Temple, deſolation of *Jeruſalem* by an Army, diſſolution of the Judiciall Government there; In Senſe whereof, the

the Apostles admonished the Jews as then in the *Chap.* 16.
last times, yea, that it was the last hour, and that *Numb.* 1.
the ends of World were come upon them.

The name of the World may be restrained unto the then present Age or *Seculum*, a signification not unusuall of αἰῶνος, the word there.

Answ. The words in Greek are all dayes, πάσας ἡμέρας τῆς συντελείας, to the finishing, consummation, or accomplishment of all which Christ commanded to be taught, believed, and to be done in all Nations, as his Disciples by teachers and learners in Event, as Conclusions, Effects, and Inferences from his all Power in Heaven and Earth; All is *given to me*, *Go ye therefore*; *Lo I am with you all* daies *to the end* for perfective finishment of the World through effectuall presence of my Power in Spirit and truth. *Amen.*

Our Saviour had foretold his departure, and was professedly departing even then from his Apostles; Therefore his promise was not for the continuance of his bodily presence with them, nor of their bodily presence to the end here intended.

The woes threatned for their times, he calleth *the begining of Sorrows*, implying for the Future long-lasting calamities, banishment of the Jews out of their Land, oppression in other Countries, and dissipation to the four winds, and yet the Generation or Kindred of the Iews not utterly to pass in endless misery, but to be delivered and called from the four winds in the end, when the times of the Gentiles are fulfilled, by the free grace of God enlivening them from the death of sin and unbelief, to a

lively

Chap. 16. Num. 1. lively Faith in Christ through the Seed of his holy Word fructifying to a plentifull harvest, which Christ himself Lord of the harvest calleth the end of the World, *Math.* 13. 39. *Συντέλεια τοῦ αἰῶνος*, the very same word in the same sense used, as in this promise of his presence with them to the end; in the succession of their ministeriall Authority by Christs his assistance promised to them, and in them, to their lawfull Successors, rather than to their personall Operation onely, which continued not unto that end of the Great harvest, the full Ingathering of Jews and Gentiles in Christ, to the Glory of his Spirit by the Ministry of Glory dispensing the Gospell of Glory in the Face of Jesus Christ, untill Christ be all in all; A gratious presence of his holy Spirit assisting, ordering and blessedly sanctifying all after his will in Piety, Charity and unity to his Glory before his advent to Judgment: in awe whereof the Apostle so beseeched the *Thessalonians*, 2. epist. chap. 2. About or *by the comming of our Lord Jesus, and by our gathering together unto him, τὸ μὴ ταχέως σαλευθῆναι. not to be shaken in mind, or be troubled, as that the day of Christ is at hand*, for before that day, the Man of sin was to be revealed, two wayes, One in vision discovering the time, place, and manner of his arising; the other in operation, according as the vision forewarned; books are written of both.

Onely take here a little gleaning, if to the purpose. Before that Vintage and Harvest of Jews and Gentiles gathered under the victorious Rider on the white horse, by name the Word of God, *Rev.* 19. A voice of accusation was heard against the seven-

seven-hilled city, for that in her was found the blood of Saints and of all that were slain upon the earth, amongst whom there were of the Apostles: Christ forewarning *Peter* by what death, he should glorify God, and secured not *John* from death as it was mis-reported, but said, *what if I will that he tarry till I come?* *Chap.* 16. *Num.* 1.

Holy writ praiseth a threefold comming of Christ.

1. In appearance of vision, as revealed to *John*.

2. In efficiency of the holy Spirit at sanctification of Jewes and Gentiles in the day of their full conversion to the Kingdom of Christ on Earth.

3. At his coming from heaven in great glory, to which Ministers serve, and are preserved in order of Succession from the Apostles.

God in mercy give us amongst his faithfull servants humble eyes of sincerity to see what he holdeth out by Apocalypticall presence for warrant and assistance of Ministeriall duties in such order of succession untill the finishing of his Church by his comming the latter two ways, in accomplishment of his Prophecies for the fulness of his Church and his glorious day of Judgment. The Angell of Christ, or visionall appearance of Christ, in his office of Trust as administring the Revelation, holdeth out many wayes the manner and praise of succession in the Servitours about the Throne of Christ, revealing in the fourth Chapter to *John* in the Spirit what must be hereafter, *ut oportet*, it ought to be

1. By the vision of 24. Elders attending about the Throne, throughout the Revelation, in efficacious accomplishment of Spirit, verifying the Type

Chap. 16. Num. 1. of succeſſive Miniſters elect for Gods ſervice, 1 *Chro.* 24.

2. By viſion of the Miniſteriall attendants on four ſides of the Throne, in reference to the ſucceſſive Miniſtery on the four ſides of the Mercy-Seat on the Ark of Covenant, in the book of Numbers chap. 3.

3. By viſion of ſeven lamps burning before the Throne, in Spirituality fulfilling what was typed by the ſeven lamps ordained by God to be kept burning through the ſucceſſive Adminiſtration of Miniſters in the Temple, by ſacred intention of their continuall prayers, with eyes toward God, in hope of his mercy, that his eyes may continually behold his people in all their neceſſities night and day; therefore myſtically called ſeven Eyes, and ſeven Spirits, as breathing the peoples prayers unto God; and Gods word of promiſes to help the people. For which officious Adſpiration the ſeven Spirits are joyned to the ſeven Paſtors by the Revelators right hand which he laid upon *John*, ſo joyning them together in Spirituall Myſterie, that all which have eares to hear (may) what the Spirit ſaith unto the ſeven Churches by their ſeven Paſtours in Spirit, having not onely their ſeverall Epiſtles, but alſo the whole Revelation of Myſteries unto the end thereof from the Apoſtle *John* in Spirit, as ordered by Chriſt myſticall the Revelator, at the beginning, and at the end of the Revelation atteſted alſo by Chriſt, as having elected thoſe ſeven Paſtours to be Patterns of ſpirituall miniſtery to the end: Not as if they were perfect without fault, but as that which Chriſt reveleth to them, and about them, was to direct

direct the whole ſucceſſion of Miniſtery to the end for conſummation of the Church, as a myſticall heaven by Chriſt his gracious preſence, which therefore holdeth out thoſe ſeven Paſtors, as ſeven Stars, in performance of what ſhined out by the Spirit of Propheceyes for the time of the new Covenant, under which *Ieremiah* chap. 31. 34, 35. *They ſhall teach no more every man his neighbour, and every man his brother, ſaying, know the Lord* [in ſo ſaying alone every one ſhall not efficiently teach another] *but*, as they need, *they ſhall be taught of God himſelf* (in his teaching by his holy Spirit and his Word, in his Ordinances of Miniſtery) *Thus ſaith the Lord which giveth the Sun for a light by day, the Ordinancea of the Moon and of the Stars for a light by night*—— chap. 33. 20, 21. *Thus ſaith the Lord, If you can break my Covenant of the day, and my Covenant of the night, that there ſhould not be day and night in their ſeaſon*——*may alſo my Covenant be broken with my Miniſters.* *Chap.* 16. *Numb.* 1.

4. By the name of *Jezebel* again *Revel.* 20. calling to mind her ſuperſtition and preſumption in patronage of Miniſters that were not ordained according to the Lawes of the Lord then for right of ſucceſſion of the Miniſtery: the preſumptuous breakers whereof through intruſion unbleſſed erring notoriouſly were dreadfully blamed by *Elias*, and *Elias* (bid by the Lord) annointed *Eliſha* to ſucceed in his room, and impoſed his mantle on him, ſuitable to his profeſſion, & for performance thereof procured of his Spirit to be upon that his ſucceſſour a double portion as hereditable, and as *Elias* was called Father, Father, by *Eliſha*, *Eliſha* was called

Chap. 16. Num. 1. led Father, Father in *Israel*, having at his command Sons of the Prophets, Eye-witnesses of Proof enough to testify that succession of *Elias* his Spirit to rest on *Elisha*, who diverted them from dependance on respects to the deceased in body which they found unprofitable, that they rather attend to the search of Prophetique writing, as they lived in Colleges, to prepare for succession, as of Children after Fathers, in Prophetique learnings to administer aright the Word of the Lord unto his people, as in the still and small voyce regarding the small as his for greater manifestation of his glory, choosing to praise this spirit of *Elias* as convenient for his forerunner *John Baptist* and his followers by succession in the Ministery, to baptize in his holy name, without change of such novelties as are affected by that old ghostly enemy joyned with *Jezebel*, in that forewarning to all which have eares to hear what the Spirit saith unto the Churches, *Rev.* 2. 24, 25. Unto you, I say, and unto the rest in *Thiatyra*, as many as have not known the depths of Satan as they speak, I will put upon you none other burden, but that which you have already keep.

5. By the earthquake, *Revel.* 11. 19. after the Oath, chap. 10. for finishing the Mysterie of God, as declared by the Prophets, the Prophet *Zachary*, 14. 5. Prophetically warning, specially to fly like as they fled in the days of King *Uzziah*, which Earthquake *Josephus* affirmeth to have been, when the Lord smote King *Uzziah* with leprosie, for presuming to do part of the Priests Office in burning Incense.

6. By the waters issuing out of *Jerusalem* there,

Zach.

Zach. 14. *Rev.* 22. from the Throne of the Lamb ſlaine, waters from under the threſhold of the Temple, *Ezek.* 47. as from the ſervices of the ordinary Miniſters in figure. *Chap.* 16. *Numb.* 1.

7. By viſion of the Sanctuary, where to ſanctify the ſucceſſion of Miniſters ordained, and ordaining others by a ſpirituall fatherhood, for commendation whereof in Spirit and Truth correſpondent unto the Leviticall ſucceſſion, the wiſdom of Prophecy by what had been in the old, aptly foreſhewed what ſhould be in the new Sanctuary, the Church of Chriſt, the Lord of Glory, God of *Iſrael*, *Ezek.* 43. 2. *The Earth ſhined with his glory.* So the *Spirit took me up*——*And behold the glory of the Lord filled the houſe*, where the Prieſts the Levites that be of the ſeed of *Zadock* doe miniſter, and chap. 44. verſe 15, 16, 23, 24. *The ſonns of Zadock that kept the charge of my Sanctuary* (when the Children of *Iſrael* went aſtray) *they ſhall enter into my Sanctuary*, and they ſhall *come neeer to my Table to Miniſter unto me, and they ſhall keep my charge, and they ſhall teach my people to diſcern between the holy and prophane, and in Controverſie they ſhall ſtand in judgment, and they ſhall judg it according to my judgments: And they ſhall keep my Lawes and Statutes in all mine Aſſemblies, and they ſhall hallow my Sabbaths.* Behold the Miniſters of Chriſts Church in the looking glaſſe of this figurative Orderly ſucceſſion from *Zadock*, fourteen generations after *Zadock* (*Matth.* 1.) *Zadock* having received that notable holy charge to take care that none ſhould intrude *Uzza*-like to ſerve about the Ark. God mind us herein to fear the like, conſidering the Sanctuary open, and the Ark

Chap. 16. *Numb.* 1. Ark, and lightnings, and voices, and thundrings in the Temple of heaven, heaven upon earth: The Church of Chriſt in great and terrible tempeſts (God help us.) *Revel.* 11. 19. Summarie contents) but in event, *Revel.* 15. 8. The Temple was not opened for entrance untill the finiſhing of the ſeven Plagues out of the ſeven vialls: After the laſt was powred out, a voyce out of the Temple from the
8 Throne ſaid [*It is done,*] It is done: what was threatned about the plagues of ſpirituall *Ægypt*, and ſinnes of the wilderneſs intruding into the Miniſteriall duties upon miſtake of peoples holineſs. And about *Babylon* after the figure of the old to whom and from
9 the Miniſters of *Iſrael* in their office ſucceſſively paſſed toward reparation of the Temple, figurative of Reformation: And another voyce from him upon the Throne ſaid, *It is done, I am Alpha and Omega, the beginning and the end*, in teachings of the Church, *And behold I come quickly, and my reward is with me, to give every man according as his work ſhall be:*—— *And the Spirit and the Bride ſay, Come.* Behold even
10 untill Chriſt his coming in Judgment his Ordinance in the Church as his Bride continueth, and that by ſuch Miniſters as Chriſt uſed at the beginning. It appeareth thus they were διάκονοι, miniſters, imployed in that caſe of ſpirituall infliction upon him that wanted a wedding garment, *Matth.* 22. 13. After others were judged unworthy for their recuſancy when formerly called κεκλημένοι, the Jewes: But after many generations the κεκλημένοι, they that had been called, to wit of the ſame nation, came with their addition Ἀλλαὶ, ~~and again Ἀλλαὶ~~, to the full Communion with Chriſtian Gentiles at the wed-

ding

ding ſupper of the Lamb, *Rev.* 19. his wife being the Church of the Jewes and Gentiles in Covenant of Love and Mercy, *Rom.* 9. 24, 25. *Hoſea* chap. 1. 10. chap. 2. 15, 18, 19, 20, 23. *I will give her the valley of Achor for a door of hope, and ſhe ſhall ſing there as in the dayes of her youth, and as in the day when ſhe came up out of the land of Ægypt* (under benediction of an orderly ſucceſſive prayerfull Miniſtery) *And in that day I will make a Covenant, and I will betroth thee unto me for ever, in righteouſneſs, and in judgment, and in loving kindneſs, and in mercies; and I will ſow her unto me in the Earth* (a fœderall ſeed continued by ſucceſſion of Teachers) by whom *I will ſay to not my People, Thou my People; and they ſhall ſay, my God*: Eſaias 30. 20, 21, 29. *Thy teachers ſhall not be moved any more; thine eyes ſhall ſee thy Teachers, and thine eares ſhall hear a word behind thee ſaying: This is the way, walk yee in it*: yee ſhall have a Song as in the night when a holy ſolemnity is kept. *Revel.* 21. He that ſate on the Throne ſaid, *It is done*: And one of the ſeven (that powred out the laſt plagues) ſaid, *I will ſhew thee the Bride the Lamb's wife*, and he ſhewed me that *Great City the holy Jeruſalem deſcending out of heaven from God, and the wall of the City had twelve foundations, & in them the Names of the twelve Apoſtles of the Lamb*: Hetherto Chriſt held his promiſe to his Apoſtles by his preſence with their ſucceſſors in building his Church on the foundations in their names, and the beloved Apoſtle *John* hath countenanced the ſucceſſion of their miniſtery from the beginning of the Revelation unto the end. *Chap.* 16. *Numb.* 1.

And to the like intent the bleſſed Apoſtle *Peter* gave

chap. 16. Numb. 2. gave charge unto his fellow Presbyters, to be continued for oversight of the Flock, untill the visitation of Christ the Pastor and Bishop of our Souls, Arch-Pastor of Pastors, to continue for manifestation of Christs Glory to the day of Eternity. *Peter* also declared it in the Acts, of Apostolique duty, that an other ought (δεῖ, *oportet*) to be ordained to the Ministry from which *Judas* fell: And accordingly they ordained *Mathias* by their Suffrages implyed by the word συναριθμεῖσθαι though in prayer for Gods direction of them therein; And so *Mathias* succeeded in the Clergy, Lot, or Office of the same Ministery and Apostleship; the same therefore to continue by succession, after other Apostles as well as after *Judas*; his wickedness annulled not his Ministery, whose wickedness therefore shall? (*John* chap. 17.) Christ calleth *Judas the Son of Perdition*, and (2 *Thes.* 2.) Antichrist being called the *Son of Perdition*, to signifie likeness betwixt them; And therefore as the wickedness of *Judas* did not cut off the Ministery, neither is Antichrist likely to cut off, but rather to deprave it, and cut off himself and his finall admirers from the benefit of Salvation by it; Nor is Christ likely to cut off his own Ordinance of the Ministery, but to purge the flower of his Church, and reform his house rather than burn it; like the vulgar translation of the Papists Latin bible, mistaking *everrit* for *everrit*, as if the woman instead of sweeping, had overthrown her house to find a groat to her greater loss.

Numb. 2.

It is urged very strongly, that the depth of the Apostacy, the mark of the beast, and mystery of iniquity ἀνομίας, lawlesness or Antichristianity were

not

not finiſhed untill the *Councill of Trent.* Chap. 16. Num. 2.

Nothing of the Propoſalls in matters of Faith being defined at the great *Lateran Councill.*

And the determinations of Articles for the *Armenians* at *Rome*, was Aulicall not Conciliar, agreed on three months after diſſolution of the *Florentine* Councill, or rather Anti-Synodall, as in ſchiſm againſt the Councill at *Baſil* aſſembled and confirmed wonderfully by Pope *Eugenius* againſt himſelf, beſide other after approbations of the Eccleſiaſticall, impoſtumating by degrees to the fatall period, after which, they that will be ſaved muſt depart out of the Myſticall as out of the Figurative Old *Babylon*, at Gods call in his appointed ſeaſons of righteouſneſs and of mercy, to be viewed at large in books rather than in ſuch an occaſionall Chapter, yet in hope without blame of digreſſion to eaſe the minds of ſome young neighbours in fear of this horrible ſcandall about the Maſs and Idolatry through the new unquoth name of Tranſubſtantiation, unheard above a thouſand years in publique devotions of the Church, thoſe antient Fathers expouning their own ſenſes in conformity to the truth of Chriſt his ſacrifice on the Croſs, by vertue of his Teſtament, bequeathing himſelf to death for us, by the ranſom of his bloodſhed, to deliver us from Gods wrath by ſatisfaction of his juſtice in merciſull acceptance of Chriſt his ſuretiſhip in our caſe through the blood of the everlaſting Covenant ſealed in particular to our mouths, and eyes, and hands, as the word of promiſe entreth our ears, a word of grace to ſtrengthen our hearts in belief and love of Chriſt, thus gratiouſly covenanting with

Chap. 16. Num. 2.

us, as that antient Father *Cyril* excellently profeſſed; *Noſtra conjunctio (ſcilicet cum Chriſto) nec miſcet perſonas nec unit ſubſtantias, ſed affectus conſociat, confœderat voluntates.*

This ſenſe of holy myſtery being omitted by dark thoughts of Monks in their Cells, miſtaking the magnificent words of Antients, a new errour was hatched in the name of Tranſubſtantiation never in publique Conciliar Authority monſtred before the Councill of *Trent*.

Then at *Trent* alſo was approved the ſecond of *Nice* for adoration of Images, which ſtood condemned in the Church about ſeven hundred yeares by the decrees of the Councill of *Frankford* condemning that ſecond of *Nice*, and preferring the Generall Councill of *Conſtantinople*, which in the year ſeven hundred fifty and four, decreed againſt the worſhip of Images the firſt decree of Generall Councill in matter of Controverſie betwixt us and *Rome*: which inſinuated then with other novelties alſo fatally, whereof God forewarned in the Revelation, notwithſtanding the manifold heavy grievances of good-meaning forefathers, and Petitions for, and Conciliary promiſes of Reformations, abuſes were eſtabliſhed for Lawes, and errours of Opinion impoſed for Articles of Faith, with peremptory profeſſion of an Oath and bloody perſecution, againſt contrary Proteſtants, by the Popes Bull, acturating thus in his now pretended fulneſs of Super-conciliar authority, limiting the year 1584. for obligation of all to begin obedience under the definitions of faith and other Decrees of that *Trent* Councill, affecting to be the laſt: After which they preſumed, there

ſhould

ſhould need no more definition nor declaration of Generall Councill for Nations to meet in, as rivers in the Sea. The dead Sea whoſe waters are deadly, *Revel.* 16. After which no more Sea, *Revel.* 21. 1. *Chap.* 16. *Numb.* 2.

Bleſſed be God who kept us from taſting thereof by the Articles of our faith publiſhed in the year 1562. Our Reformation beginning on *Saint John Baptiſt* day, 1559. as in love of the Baptiſts Spirit for turning the diſobedient to the wiſdom of juſt primitive Fathers: to reform a Nation at once in their baptiſmally vowed profeſſion of Chriſtian obedience to faith in the covenant of new birth without any recuſant: O ſaintly day of Chriſt-worſhipping unity well according with the word and prayer of Chriſt, that they all may be one, *John* 17. 21. 1 *Eliz.* whoſe Sages in Parliament having examined the complaints of Objectors, after deeper adviſement, in great wiſdom and piety eſtabliſhed our moderat humble miniſtery: with prayers and hope, ſtudying how to bleſs the people of God with peace and ſaving truth, in lawfull obedience every where for finiſhing by the holy Ghoſt who began the ſucceſſion of Miniſtery by that command [*Let another take his office and charge.*]

Likewiſe the Apoſtles *Barnabas* and *Paul* ordained Miniſters in every Church, *Paul* finally the Doctor of us Gentiles (and profeſſed pattern of mercy for perpetuity with thanks unto Jeſus Chriſt our Lord for putting him into miniſtery) 1 *Tim.* 1. 2 *Tim.* 1. gave unto *Timothy* this double charge: *To ſtir up the gift which is in thee by putting on of my hands.* And 2. chapter 2. *Thou my ſon be ſtrong in the grace that is in the Lord Jeſus, and the things which thou haſt heard of*

Chap. 16. Num. 2. *me by many witneſſes the ſame commit thou to faithfull men who ſhall be able to teach others alſo.*

Behold the praiſe, pattern, and ordinance of committing ſacred truſt in ſucceſſion of Miniſtery for finiſhing after intention of that good beginning, Eph. 4. *Endeavouring to keep the unity of the Spirit in the bond of peace. One Lord, one faith, One baptiſm,* but ſeverall gifts for the *perfecting of the Saints, for the work of the miniſtery, for the edifying of the body of Chriſt* in myſtery revealed to his Apoſtles, and Prophets, by the Spirit, that the Gentiles ſhould be fellow heirs with the Jewes, and partakers of the ſame promiſe in Chriſt, by the Goſpell diſpenſation of the grace of God, in the miniſtery of Glory, to the Glory of God, the finiſhing end of the world, to the end of its enduring: Both conteined in this promiſe of Chriſts preſence with his ſervants in their commanded miniſtery to the end of the world.

Αἰῶνος, the word which objectors would reſtrain to the Apoſtles life-time alone, but the large ſenſe is verified as by what is already noted in the Antecedents, ſo by cleer uſe of the word in holy writ.

The word αἰῶνων, (*Epheſ.* 3. 21.) conteineth all Generations through which *Paul* wiſheth Glory to God in the Church, and *Titus* chapter 2. the grace of God appearing that we ſhould live ſoberly, righteouſly, and godly in this now world (*nunc, now*) hindreth not the large ſenſe of the world, there to ſignifie ſo long as thoſe duties endure of living ſoberly, righteouſly, and godly, which are perpetuall duties while men live in mortality before Chriſt come to Judge all; and while men marry in this world, *Luke* 20. 34. which is untill Chriſt come, *Luke* 17.

30.

30. And while the ſin againſt the Holy Ghoſt is not to be forgotten, *Marke* 3. 29. and *Matth.* 12. 32. *Whoſoever ſpeaketh againſt the holy Ghoſt it ſhall not be forgiven him, neither in this world, nor in the world to come*: Both worlds are concerned in this promiſe of Chriſt his preſence with his Miniſters in his Church unto the end or conſummation, or finiſhment of the world. By their Miniſtery finiſhing themſelves and the ſouls of their charge in duties preparative, obſignative and apprehenſive to take hold of life everlaſting in the world to come. *Luke* the 18. 30. Behold here αἰῶν, for the world to come, and αἰώνιον, adjectively for everlaſting life, *Heb.* 9. 12. for everlaſting redemption from evill, and the 2 *Theſſ.* 2. 16. everlaſting conſolation, according to the prayer and preaching of the Goſpell, whereby Miniſters ſave themſelves, and their hearers; will they reſtrain theſe everlaſtings alſo? Titus 1. 2. *God who cannot lye promiſed before the world began: but hath in due time manifeſted his Word through preaching according to the Commandment of God our Savior*, who will have his members, where he is, in happy manſions eternall in the heavens, *John* 13. 2. *Cor.* 5. 1. O enemy-ſpirit, thou with ſuch unbleſt Cacocritieiſm in vain attempteſt to reſtrain ſuch eternity, and cut off humble and faithfull miniſters, and their Flock, from the bodily preſence of Chriſt in ſuch locall glory, by conformity to his glorious body, through the power of his, and our fellowſhip of coreſurrection, as if he were not truth who told of *Treaſures where the Thief cannot Digg through, nor Steal*, and of *baggs that wax not old, a Crown of Glory that fadeth not away* for faithfull Paſtours at the appearing

Chap. 16. Numb. 2.

Chap. 16. *Numb.* 2.

pearing of Christ their chief, 1 *Pet.* 5. 4. *Inheritance uncorruptible in the heavens* from whence thy subtle malignity was cast down with thy sectaries evill Angells examples of reprobate men: *The God of peace will tread down Satan under the feet* of Christ, in Christians, *Rom.* 16. 20. Christ who saith, *He that heareth you heareth me, And he that rejecteth you rejecteth,* displaceth *displeaseth me.* When the Disciples returned with joy saying; *Lord even Devills are subject unto us through thy name*; *He said unto them, Behold, I give unto you power to tread on Serpents, and over all the power of the enemy,* not as under the then head alone, but over all the power of the Seven-headed Dragon unto the end in the last times also: Behold, I that have all power ἐξουσίαν, authority, Luke 10. (*What ye shall bind on earth shall be bound in heaven*) *and whatsoever ye shall loose on earth, shall be loosed in heaven.* So powerfully present is Christ in Administration of his Ordinances, his Ministers in his Name by his word and by his Spirit in prayer blessedly and blessingly doe shut out of themselves, and out of all obedient members of Christ, thee with thy malignant Sectaries, and seal thee out by setting on the seal of Christ in everlasting Covenant of love, to such as by grace will believe and obey the Commandements of Christ in covenanted seasons, and ministerially by conduct of that Angell of glory, with the word of grace shut up the Dragon that old Serpent the Devill Satan into the bottomless pit, though loose too long already for want of such shutting and binding in the great chain: God help us now by the word of Truth to bind his enmity fast in everlasting chaines in the fire of hell that never shall

be

be quenched, ἀσβεστον, the fire goeth not out, οὐ σβέννυται, *Chap.* 16.
the fire goeth not out; the fire goeth not out, the *Numb.* 2.
worm dieth not, οὐ τελευτᾷ, endeth not, is not finished there; here it may by doing what Christ commanded his Ministers to teach in assured belief of his promised assistance unto the finishing of the world: But if neglected in this world never to be finished in the next world where they burn with the Devill and his Angells in chaines everlasting αἰδίοις, another word for the Devills everlasting torment in hell to stop the mouthes of his Critick Succelists, lest by mistake of the same word which they urge to end Christs ordinated Ministery, they let loose their licentious curiosity, to think that the Devills torment shall be ended. And lest by the like Criticall abuse of this αἰῶν, the Devill also blaspheme Christ his eternity *who is God blessed for ever* εἰς αἰῶνας. *Rom.* 9. 5. *his going forth from everlasting*, Michah 5. 2. by whom God made the worlds αἰῶνας; and the Decrees of Predestination and Election, *before the foundation of the world*, Eph. 1. 4, 5. *Before the worlds began*, 2 Tim. 1. 9. *King of the worlds*, 1 Tim. 1. 17. *whose Kingdom hath no end*: and his *Priesthood* no end διηνεκὲς, perpetuall, A Priest without end of life, ἀκατάλυτον, unsoluble, Heb. 7. 3. 16. *A Priest for ever after the Order of Melchisedeck*, cap. 5. *Christ the same yesterday and to day and for ever*, Hebr. 13. 8. mind the strength of this reason for establishment of respect unto the Ministers of the word in the verse next before towards perfecting the Saints unto Christ his glory through the blood of the everlasting covenant after death, as in the latter part of that Chapter, to warrant the Ministery with the solemn charge,

subtilists

Chap. 16. *Numb.* 2.

charge, verse 17. *Obey them that have the rule over you, and submit your selves, for they watch for your soules as they that must give account, that they may doe it with joy and not with grief, for that is unprofitable for thee,* ἀλυσιτελὲς, a word decompounded of three, 1 not. 2 paying. 3 fine, as in common use, the name of fine signifieth what is done and payd, for an end of trouble in purchases (especiall for acquittance from the supreme power) amongst men, so for acquitting our claim for eternall Inheritance, and ending Gods wrath, and discharging us from Gods righteous judgments, a Fine is requisite, without which the worm finisheth not, finisheth not, finisheth not, and the fire goeth not out, goeth not out, goeth not out, as our Saviour threatneth, *Marke* 9. for which the Ministers of grace grieve at the reprobate unsubordinate, as without that fine requisite for their Rulers to give accompt with joy to him, that for finishing the world by vertue of his All-power in heaven and earth, sent to baptise all Nations, In the Name of the Father, and of the Son, and of the Holy Ghost, as he commanded.

To baptize as He commanded, is to baptize in his name. By faith in his name believing his promised Assistance through efficacious power of his gratious presence in such baptism as he commanded, according to this his command in the Gospell is to be understood the narration in the Acts, of the Apostles, who in Historicall brevity might be truly said to baptize in the name of *Jesus*, when they baptized at the command of *Jesus*, In the name of the Father, and of the Son, and of the holy Ghost; That Glory of holy Trinity vouchsafing to sanctifie

Johns

Johns Baptiſm, though with ſeverall preſentations of their Excellencies, the better to diſcover the difference betwixt the outward and inward baptiſm then ordained to be ordinary with admiration of ſuch extraordinary divine Authority. *Chap.* 16. *Num.* 3.

Miſtake not thoſe in the 19th of the *Acts*, to have been baptized again then; whereas they were but inſtructed to reſt in the baptiſm which they had before. There is not any ſignification of any after baptizing, at that time when *Paul* there ſpake, but of that in the former time, when they were at firſt baptized; In the Aoriſt Paſſive as the Interrogation was put in the ſecond plurall, ἐβαπτίσθητε verſe 3. in the ſame tenſe reſolution ſufficiently referreth unto that their baptizing in the third perſon plurall, ἐβαπτίσθησαν, they were at firſt baptized with the baptiſm of Repentance to believe in *Jeſus Chriſt* who was ſanctified at baptiſm by the glory of the holy Trinity to ſanctifie the baptiſm of others in their holy name, by their unitive holy grace of divine Authority to glorifie the bleſſed and ever bleſſing Trinity now omitted in their new dipps, and conſequently disbelieved by too many through Satans extremly malignant ſubtilty to prevail as he did over thoſe preſumers in the name of *Jeſus* without lawful miſſion from the Apoſtles, *Acts* 19. The evill Spirit anſwered and ſaid, *Jeſus I know, and Paul I know, but who are yee?* And the man in whom the evill Spirit was, overcame them that unwarrantably took upon them to deal in the name of the Lord *Jeſus*; and the dippers appear unwarrantable herein, as againſt the command of Chriſt, and againſt the truth of Chriſt his promiſe; But let *Numb.* 3.

Chap. 17. hope and obedience of continuall prayers hold in our Miniſtery faithfully to ſerve the Glory of the eternall Trinity, that Infants being baptized in the name of the Father, of the Son, and of the holy Ghoſt, others may deal with them as the Children of God, the members of Chriſt, and Temples of the holy Ghoſt, and they may ſo deal with others in all duties, in holy converſation, and in themſelves, which God grant to the comfort of his People in accompliſhment of his Prophecies and Promiſes to his dear Church, ſhooting up (Spirituall Ejaculations of love) her prayers of faith in the Covenant, betokened by the Rainbow for Common Salvation of Small and Great through the continuall Interceſſion of his beloved Son *Jeſus*, the *Amen*, our *Amen, Amen.*

CHAP. XVII.

Numb. 1. Anſwer *to that other Objection about ingrafting dry ſticks, to whom Chriſt giveth life as in figure, dead man enlivened by the dry bones of* Eliſha. Numb. 2. Anſwer *to that about wrong to the elect by offer of grace to the reprobate, whereas here is aſcribed*

all

all the glory of efficacy to God in his grace and the blame of deficiency to men in all. Numb. 3. Object. *And anſwer, about grace of child-baptiſm, how conſiſtent with perſeverancy ſince many baptized are unſaved.* Chap. 17. Numb. 1.

NUMBER 1.

OTher Objections have been ſufficiently cleared in books of the more learned, yet, leſt they may ſeem here to be declined, for their urgencies, a ſyllable or two of them.

Object. Infant-baptiſm ingraffeth dry ſticks, and incorporateth dead members into Chriſt.

Accom. Eliſha by the touch of his dead bones raiſed up a dead Man, 2. *Kings* 13. In figure of Chriſt who cured the withered hand, the blind eyes, the deaf ears, and raiſed up the dead body: wonder not at our hope of Reſurrection in Spirit to a new birth at baptiſm by the merits of Chriſt dying for us all his Enemies to redeem us from death in our ſins.

Object. The Doctrine of Child-baptiſm profaneth this privilege of Elect Saints, as if it were common to the reprobate; Out of miſtake, as if redemption of all Particulars were meant in the words of holy Scripture, which intends but all Generalls verified Numb. 2.

Chap. 17. *Num.* 2. in that ſome of all ſorts are accepted, as Elect to be ſanctified and ſaved through the redemption of Chriſt.

Accom. God at his Election of ſome, effectually to be ſanctified and ſaved, by the ſweet providence of goodneſs, willed Chriſt his mediation to be ſufficient in merits and Ordinances of Grace, though not efficient for the ſanctification and ſalvation of all particulars, aſcribing all the glory of efficacy to God in his grace, and the blame of deficiency to men.

The narrow conceipt reſtraining words of ſtory to Generalls in your ſenſe, hath not the like warrant of boldneſs to reſtrain the ſacred words of Gods glory, promiſed to be the fulneſs of the Earth; his glory of mercy ſhining over all his works in offer of mercies to man-kind (through ſin) all his enemies; Glory of mercy to them whom he elected and ſaved effectually, though they had not deſerved any mercy; Glory to the not-elected, whom he called, invited and threatned, that in hope and fear they might amend and be ſaved; Glory of his juſtice in reprobating them that obſtinately refuſed ſuch mercies offered to them and theirs, in his offer of holy covenant to be a God unto them and to their Children, that the bleſſing of *Abraham* might be to all Nations and to all Families in the bleſſed ſeed of *Abraham*, *Jeſus* that dyed to ſave the World as himſelf in truth proclamed, *John* 3. 12. *God ſent his Son into the World, not to condemn the World, but that the World through him might be ſaved*; as *Jude* the Apoſtle gave all diligence to write of the common Salvation, all diligence is required for manifeſtation of Gods glory, bleſſing, ſanctifying, and juſtifying that common in his holy name and holy covenant. 2. That

of mercy

2. That narrow ſenſe in Affirmative ſignes of Univerſality, reſtraining to ſome particulars of all ſorts (but excluſive of others) is unconſiſtent with notes of Negative Univerſality, denying any ſuch excluſive, and holy ſcripture denieth any ſuch in this caſe, 2. *Pet.* 3. 9. *The Lord is not willing that any ſhould periſh, but that all ſhould come to repentance.* This univerſall Affirmation (with an univerſall Negation of any left out) is a compleat Univerſality for the ſavableneſs of all by the will of God. *Chap.* 17. *Numb.* 2.

3. They that were dead in ſin, are all redeemed by Chriſt; But all were dead in ſin, 2. *Cor.* 5. 14. *If one died for all, then were all dead;* in a manner deſerving to dye, doomed to death, yet with an Ambaſſage of mercy by the word of Reconciliation intruſted to the Miniſtery, beſeeching all to be reconciled that were at enmity through ſin; God having made Chriſt to be ſin for them as a ſacrifice for ſin at large: The Lamb of God taking on him the ſinns of the World.

4. This is a faithfull ſaying, worthy of all acceptation in faith, and hope in the living God, who is the Saviour of all men, chiefly of believers, μάλιστα πιστῶν, *maxime fidelium*, the Saviour of the faithfull in the higheſt.

The Superlative ſuppoſeth toward others a Poſitive and Comparative degree of mercy to glorifie God as Saviour of all, though of the faithfull in a ſuperabundance of excellence, 1. *Tim.* 4. 10.

5. Falſe teachers bring in damnable hereſies, *even denying the Lord that bought them, and bring upon themſelves ſwift damnation*, 2 Pet. 2. 1. *ſeeing they crucifie to themſelves the Son of God afreſh*, Heb. 6. 6.

Chap. 17. Num. 2.

6. Some works never done, might have possibly been done, abstractedly considered in the freedom of enabled Agents, who chose not to do them when they were able. And some by doing escaped the punishment, unto which they possibly had been liable if they had not done. The *Ninevites* had been destroyed if they had not repented; as they of *Jerusalem* did not repent when Christ would; and they of *Tyre* and *Sidon* would have repented if they had seen what *Bethsaida* saw. Possibilities are very supposable in Application of means; May not Salvability be well conceived of other Out-casts, by the grounds of their pattern in our 4th Chapter, about Christ our great Prophet? who by his Angell (1) called *Hager* to return unto *Sarah*, Mother of the faithfull in her blessed Family; (2) Promising a Son by name *Ismael*; (3) Having in the end addition of praise in Gods holy name; (4) To Father *Abrahams* prayer that *Ishmael* may live before thee, (5) Gods answer for *Ishmael*, *I have heard thee, behold I will bless him*; (6) Gods Covenant with *Abraham* and his Seed to be their God; Almighty conteining all good, Father of Spirts and giver of Spiritualls; (7) An everlasting Covenant with promise of an everlasting Possession; (8) Therefore *Abraham* and his issue male were to be circumcised every one in token of that Covenant; The seal upon every male in *Abrahams* Family betokened their interest in that everlasting, so Covenanted by way of Inference as betwixt the Cause & the Effect; One inferring the other by right reason of Conjunction in Gods Covenant for the one, and therefore the other without exception of any.

9. Not

9. Not without diſtinction betwixt the Land of Promiſe as the figure, and eternall life in heaven figured thereby; Both in the Covenant, though not both alike inherited by the Covenanters; but in diſtinct diſpenſations of Gods mercies to the greater praiſe of his divine providence, true, faithfull, and mercifull in all. Firſt to *Abraham*, though he lived as a ſtranger there, expecting that better Poſſeſſion Eternall in heaven to his full content; So that it ſeemeth little curteſie to bring him a 1000 years from his celeſtiall Inheritance conteining all that need to be deſired for perfect enjoyment: And leaving that other Poſſeſſion of the figurative Inheritance to his ſeed, as one with him in hope of the like everlaſting. (10) Though with a diſtinction alſo betwixt them of his ſeed; *Moſes* appeared with Chriſt in glory, though having but proſpected and not ſtept a foot in that Land of Promiſe; for the word of a ſlow or ſtammering tongue; what ſyllable miſs-ſpoken by *Iſhmael*? But laughing about him that had his name of laughter; And that not at full age for rejection of Inheritances by the Law, (11) much leſs by the Goſple of more mercy pattern'd in *Sarah*, Mother of the faithfull in believing the Covenant of God, all infinite for mercies above all his works: And that for *Iſhmael* as her Son conceited in her mercifull heart to be bleſſed heir in her Family, *Sarah* ſaid, peradventure I ſhall be builded by her; In hebrew Phraſe from (*Banah*) builded, (*Ben*) ſignifieth a Son, and ſo *Sarah* longed to have a Child by her Bond-maid *Hagar*. *Chap.* 17. *Numb.* 2.

How unſafe it was from the beginning for a woman

Chap. 17. *Numb.* 2. man (though wife and holy) to have the wardſhip of her husbands faith in matters of Religion; Although out of rare indulgence for him to take another wife as after her death Law alloweth; And her imagination of ſacred melancholy by ſelf-deniall in barrenneſs as a dead Womb-man yielded to her husband in hope of the promiſed ſeed to be Heir of the World. The Almighty who called *Abraham* to offer that promiſed ſeed for a Burnt-Offering, (notwithſtanding the Law of Nature againſt killing) hindered the deed of ſlaying him, with acceptance of the Fathers obedience, and the Sons patience, in ſimilitude of Chriſts true death, yet hindred him not (againſt the Law in ſtate of Innocency for one wife to one) upon ſuch imaginary death of *Sarai* to take another, In his overſtreced Patriarchall Agonie, by Gods permiſſion ordered with Poenitentiall high Regreet; *Sarah* being ungratefully deſpiſed, her Son mocked; *Hagar* and her Son caſt out, they knew not whether in the Wilderneſs, to *Abraham*'s great grief, unto God's greater Glory, bleſſing them all in his mercy through faith. *Abraham* and *Sarah* having therein dealt with faith, though not by faith in All: with faith believing God's promiſe, but not by faith, in as much as they ſtaid not for Gods performance in his ſeaſon by his way, but overdared another way, as gracious ſervants of God, erred in all ages, not as if they would abuſe the grace of God, which they knew to abound in themſelves, but upon preſumption of ſuch abundance unawares working after the wiles of the Tempter, by carnall devices, Thus with faith, though a weak faith of *Abraham*, and of *Sarah*,

brought

brought they *Iſhmael* within their faithfull family to be circumciſed in token of partaking in God's Covenant. *Chap.* 17. *Numb.* 3.

12. With a diſtinction in the manner of partaking diverſly for the diverſe ſorts of Seeds. One carnally preſumed upon miſtake of the promiſe: the other truly promiſed: *Iſaac* the true ſeed by promis had two priviledges covenanted unto him: One to be the true Forefather of Chriſt for a bleſſing to all Nations: The other Priviledge to be right Inheritour of the promiſed holy Land.

From both which *Iſhmael* the carnall ſeed was ejected by the ſentence of *Sarah*, ratified with *Abraham's* conſent by God's appointment; in reſpect whereof *Gal.* 4. *Paul* affirmeth it to be the Scripture which ſaid: Caſt out the Bond-woman and her Son; For the Son of the Bond-woman ſhall not be Heir with the Son of the Free-woman. Bleſſed be the Faherly providence of God, who made this to be ſcripture, that is, the written holy Word of God; whoſe goodneſs overruleth all according to his everlaſting Covenant, to be God unto faithfull *Abraham*, and to his Seed: that will keep covenant with him in their different degrees: one Principall, another Acceſſory, both bleſſed: upon *Iſaac* Principall by right of Inheritance: *Iſhmael* by right of brotherhood, to have benefit of acceſs in ſeaſons of duty by voluntary kind conſent of *Iſaac*. Chriſt the Son of God, hearing the cry of *Iſhmael*, by interpretation (God hath heard) by that very name prompting to faith, with warrant for believing, that God would hear and help: as he did in extremity, when *Iſhmael* was about to periſh with thirſt, opening his mothers eyes

Chap. 17. *Num.* 2. to see the well; and said, what aileth thee *Hagar*? Feare not: and God was with the Lad: When he wandered thus in the wilderness, or whersoever, untill he brought him back: not in mocking, scandalizing, or persecuting, but in living brotherly.

What said gratious, angry, just *Sarah* then? not a a word; Peace, Piety, Reverence. All sacred silence in the Grave. *Abraham* also died, in whom was the High Priesthood, by death reconciling offenders, and pacifying avengers of blood, *Numb.* 35. In figure of Christ, *Isaac*'s blessed seed, by whose heavenly guidance and assistance of brotherly kindness, *Isaac* and *Ishmael* together in filiall duty buried their Father *Abraham*: Then, and not till then a true Freeholder in the promised Land, by Covenant assured, blest, taking possession of Inheritance in heaven. *Ishmael* also died amongst them: not excommunicate, nor (which is worse) excommunicating himself, as a Separatist, but as God in blessing had promised, *Gen.* 16. 12. —— *He shall dwell in the presence of all his brethren.* So *Gen:* chap. 25.18. —— *He dyed in presence of all his brethren.*

Christ the best brother, making attonement: Jew and Gentill, bond & free, all one by the blood of the everlasting Covenant at his death to slay enmity: yet is not the enmity dead: her mother Envy (that enchanting Witch) her blasphemy ceaseth not to bring (from whence it came) into the restless disorders, torments and woes of hell, flaming continually by the way, assaulting, endangering, as personall *Isaac*, and *Ishmael* before: So mysticall *Isaac*, and *Ishmael* their Collective Issues in their two Covenants, whether as distinct, or as oftentimes interchangeably

changeably mixed: *Ishmaelits* becoming *Israelits* by faith in the Covenant of *Isaac* his blessed seed: And his grand-children *Israelits* becoming *Ishmaelits* in trusting onely to the Covenant of their outward works and Ceremonious priviledges of *Moses* his Laws. *Chap.* 16. *Num.* 8.

Heavenly providence interweaving them for opportune exchange, or triall of their mutuall aides in his most mercifull wise judgments: untill at unawares for the common salvation one of the twelve Apostles sold Christ the blessed Seed, as of the former twelve brethren, Sons of *Israel*, envy sold *Joseph* to the *Ishmaelits* issuing from *Hagar*, and *Madianits* issuing from *Keturah*, *Abraham's* other wives; their children, in association, as merchants carrying Balm from *Gilead*: And therewith selling *Joseph* into *Egypt*, *Hagar's* native Countrey; thus occasioning all *Israel* into that place of bondage; old *Jacob* himself, the beloved heir of *Isaac*, went: having sent thither balm of *Gilead* with prayerfull outcry for Mercy, to redeem his little *Benjamin* thence, but could not: untill himself came thither. Highest fatherly Providence ordering him and all his, to tast of that *Egyptian Hagar's* cup; And by her Son *Ishmael's* balm beyond admiration suddenly to heal that old sad *Israel's* heart, and all the wounds of his Sons; And by right application thereof how to heal Schismes, Heresies, Envies, in Prophetique sence prescribing that Balm of *Gilead*, with such fathers prayers and brotherly Treaties of mercy blessed by *Jehovah* the Lord God Almighty, who when he heard his Prophet wish, his eyes had been a fountain of teares to weep day and night for that every brother will supplant

Chap. 17. *Numb.* 2.

plant, and every neighbour will walk with ſlanders, thundered out that voice of Awe: Let not the wiſe-man glory in his wiſdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: But let him that glorieth glory in this, that he underſtandeth and knoweth me, that I [am] the Lord which exerciſeth loving kindneſs. This in concluſion directed to *Ægypt* and *Judah* (who treated ſo dutifully for a Fathers life, in the freedom of his little brother, to a brother greatned in proſperity) likewiſe to *Edom*, *Eſau*, the brother ſupplanted by *Jacob*: And to the children of *Ammon* and *Moab*, and all that are in the utmoſt corners, that dwell in the wilderneſs: not excluding the children of *Iſhmael*, whoſe Plaint in the wilderneſs under a ſhrub the Lord heard, and out of a buſh in fire ſaid to *Moſes*; Put off thy ſhoes from off thy feet, for the place whereon thou ſtandeſt is holy Ground: As the holy Mount *Horeb*: Alſo from the bramble buſh, in Hebrew *Senek*, called *Sinai*: In this Allegorie, that is a figurative ſpeech of another ſenſe than at firſt appeareth, *Gal.* chap. 4. This *Agar* is Mount *Sinai* in *Arabia*. Behold, *Agar* hath ground of holineſs, or holy Land, alſo for *Sarah* and her children come from *Ægyptian Agars* captivity now to this holy Land of *Agar*. Now let envy ceaſe betwixt the children of *Sarah*, and of *Agar*, thus conjoyned in holy myſtery to ſerve the Lord, as he commanded *Moſes* at his firſt meſſage of deliverance. *Exod.* 3. When thou haſt brought forth the People out of *Ægypt*, ye ſhall ſerve God at this Mountain, called *Holy Ground*, for the preſence and apparition of God's holineſs there; as 2 *Pet.* 1. That other was called *Holy Mount*; where the

the Glory of the Lord outſhined. *Chap.* 17.

And they of *Iſrael* had there a promiſe to be a holy Nation, *Exod.* 19. applyed 1 *Pet.* 2. 9. to them that had not, but now had obtained mercy to be the People of God, expounded of *Jewes* and *Gentils* in Covenant, *Rom.* 9. 24, 25. out of *Hoſea* 2. 23. *Numb.* 2.

A Covenant to them and their *Little Children* to be their God, and to circumciſe their hearts unto his love: A Covenant of the Spirit of grace: the holy Ghoſt covenanting to write his Lawes in their hearts, and to forgive their ſins. *Heb.* 10. Though but a Covenant of works, as written in Tables of Stone, and by the pride of *Merit-Mongers*, truſting to the righteouſneſs of their own works, through fault of their unbelief not taking hold of Chriſt, but perſecuting him unto death, for which *Jeruſalem* it ſelf then became *Hagar*, and the Children of *Sarah* were then bondſlaves to ſin, captived under the curſe of the Law, as tranſgreſſors of the Law, untill yeilding themſelves dead to the Law, and by grace of the new creature, finding the letter of the Law dead to them; they be married unto Chriſt a new Husband in Covenant of Love, ſatisfying the Law for payment of her debts, and clothing her anew with the white Prieſt-like rob of atonement, for which ſhee ſhall be called in his name: *The Lord our Righteouſneſs*; *Jer. chap.* 23. *chap.* 33. of whatſoever Nation. *Col.* 3. The Partition-wall being down at the death of Chriſt, there is neither diſtinction of Jew and *Gentill*, *Barbarian*, *Scythian*, nor of bond and free, but Chriſt is all, and in all for his promiſe ſake to faithfull *Abraham*; in prayer for *Iſhmael* alſo, bleſſing *Iſhmael* into a Nation.

According

Chap. 17. *Numb.* 2.

According to the vote of his Father *David's* heart and harp Psal. 68. 17, 18. *The Lord among them in Sinai in the holy place, thou hast ascended on high, thou hast led captivity captive: thou hast received gifts for men*; *Heb.* in the man; Christ that ascended to the right hand of God, and by his dispensation for men, yea, for his enemies. *Ephes.* 4.

Our Translatours offer it in little letters [as] in *Sinai*, *Psal.* 68. was it not according to the Covenant of Grace? when the Lord said in *Sinai* to *Moses*; Thou hast found grace in my sight, and to *Moses* his Petition [Shew me thy Glory] The Lord said; I will make all my Goodness pass before thee; teaching to be content in the knowledg of God as Good, and as it is good for us to know, (without overcurious presumption about his incomprehensible secrets) and I will proclaim the Name of the Lord before thee (to wit, that in hearing his gracious Name, thou shouldst believe his Word of Grace, and receive his gracious helps and gracious effects) and will be gracious to whom I will be gracious: and will shew mercy on whom I will shew mercy, chap. 33. and chap. 34. of *Exodus*: *Moses* early went up into Mount *Sinai*, as the Lord had commanded him: And the Lord descended in the Cloud, and stood with him there (it may be in that gracious presence which had often visited him in vision) and proclaimed the name of the Lord: The Lord God mercifull and gratious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression, and sin; according to the tenour of Covenant, for them that believe, and by repentance turn unto Gods love:

love: But for sinners that continue as enemies, to hate God, is the latter part of that Proclamation of his righteous Name [That will by no means cleer: visiting the iniquity of the Fathers upon the children, and upon the childrens children, unto the third and the fourth generation. *Chap.* 17. *Numb.* 2.

Not to forget the report of an Assembly Collegiat, inhabiting Mount *Sinai*, whose chief Head called *Archimandrita* this year in *England*, collecting Benevolencies toward his redemption; as at *Oxford*, at *London*: What may be the mind of the Lord herein, but mercy and justice: justice against iniquity, yet mercy to iniquity, when forsaken by grace in love of God: and mercy to mercy, doing the lesson of our Lord Jesus Christ learned by our Apostle *Paul* in Paradise: how it is more blessed to give than to receive; certainly blessed both.

In loving kindness, righteousness and judgement I delight, saith the Lord. Of infinite eternall free good pleasure having at first put into the Creature (after his Image) and now again into the new Creature, a free good pleasure of Grace offered to sinners, and refused, or soon ejected by such as take more pleasure in sins of unbelief, and uncharitableness and unrepentance; herein (as they freely profess, or profess not the Covenant of Christ) is a Copy legible, how Christ will profess, or not profess men in the book of the Lamb, his eternall, good pleasure, mercifully voutchsafeing to mens weak capacities, by what they (made after Gods Image) do find in their books of Laws, Ordinances, Counsells, Purposes, Decrees, and remembrances, helping to believe, infinitely more excellent in Gods-

all-sufficient

Chap. 17. *Num.* 2. all-sufficient, Essential, inward, pure Act of everlasting Covenant; constantly free, freely perfect, perfectly constant, unchangable ordering outward, outward changables from everlasting to everlasting, as in time past, present or future, revealed to them that will not, or will hear, see and love the good pleasure to, or for Babes made in Gods sight by the will of Christ, ἐυδοκία, the word being of the middle voice, both of Active and Passive signification, Passive; in prime Donation of Grace from God: Active, in using or refusing that offered gift of Grace, by men taking pleasure to wink with their eyes, and so not seeing what they might see, thus hid in that good-pleasure made in the sight of God, *Math.* 11. 26.

To those questions, *Ezekiel* 18. 23. *Have I any pleasure at all, that the wicked should die (saith the Lord) & not that he should return from his waies & live?* We dare not approve other answer, than what the Lord giveth himself upon Oath, *Ezek.* 33. 11. *I live saith the Lord God, I have no pleasure in the death of the wicked, but that the wicked turn from his way, and live, turn ye, turn ye from your evill waies, for why will ye die O house of* Israel? hath not God ordained his own Oath to be an end of all strifes and controversies herein? *Heb.* 6.

Object. Grace of Child-baptism how consistent with perseverance in grace? Since many baptized are wicked in life, and accursed in death? Heretiques or Apostates from the profession of the faith, into which they were baptized.

Accomod. At baptism is applied outwardly the Covenant of grace, as by the token or Seal thereof, and the words of promise, which afterward

ward upon advertisement inwardly presenteth an offer of that promised grace in the understanding to notice, consideration, and belief, as true, and thereupon an offer of the same grace in the will to love, as good from the truth and goodness of God, co-ordaining that outward and inward offer in consequence, orderly to follow one an other though with difference of Effects, according to different applies and circumstances, as seed by the way side devoured by fowls. So the word stollen by the Devill out of remembrance; Or as seed among thornes, so the word among cares of the World and deceiveableness of riches. Or as seed in stony places springing up without deepness of earth, but when scorched with the Sun, withering away for want of root; so he that heareth it, but having no root in himself in the heat of persecution, often doth but as the good seed in good ground; the Saints rooted in faith and charity perish not, believing and loving the Covenant of salvation for ever. *Chap.* 17. *Numb.* 2.

A voluntary consent of their hearts by the graces of faith and love, when for defect thereof others destruction is voluntary neglecting, opposing, defeating somewhat in the way of salvation positive, theticall and federative, offered by the Counsell of Gods will in possibility toward saving them as (of that old word θω τίθημι: *pono, statuo*) *Acts* 11. 23. *Ex proposito, ex consilio voluntatis, Eph* 5. 1. 11. *Ex fœdere, Heb.* 8. 8.) in rejecting the word of salvation they reject Christ, ἀθετῶν, defeating Christ from being their Saviour, *John* 12. 48. *Luke* 7. 30. ἠθέτησαν, the Pharises defeated the Counsell of God against themselves, being not baptized: in rejecting baptism they

Chap. 17. *Num.* 2. rejected Christ from being a Saviour unto them, and their children; it was their fault; how often would I have gathered thy children together, as a Hen gathereth her Chickens under her wings, and yee would not, *Luke* 13. and chap. 19. He wept over the City, saying: If thou hadst known, even thou in this thy day; an imperfect speech to be understood by his teares: but of them who weep as he did for them, and their Children? Teares are melting prayers, spirituall dewes descending and ascending unto the Throne of Grace for young budds as well as old, unto his glory who dyed for them; and as the Sun shineth on them in his good pleasure, and blessed them with his own Mouth, and in his holy Name be they blessed with those that blesse them. *Amen.*

A

A Parallel about admitting women to the holy communion, upon reaſon of conſequence, unleſs an expreſs be found in holy writ,

Chap. 17. Num. 2.

A PARALLEL.

WHereas a Lady propoſed the like doubt about admitting women unto the holy Communion; the like Accommodation by good conſequence, out of what the Holy writ expreſſeth.

1. Women were baptized (*Acts* 8.) New birth by water and Spirit at Baptiſm begetteth a new Creature, once born, yet needing to have that new life of the Spirit nouriſhed often by Spiritual eating and drinking at the Supper of the Lord; The Lord in his Ordinances providing abundantly what is needfull.

2. Male and Female are one in Chriſt, *Gal.* 3.28.

3. Man and Wife are Heirs together of the Grace of life. 1 *Pet.* 3. 7. συγκληρόνομοι Coheirs of the living Grace. Therefore to communicate in that means of Grace, eating the Bread of life by faith, and drinking into the ſame Spirit of Grace.

4. By the Holy Ghoſt there is commended the hidden Man in a Womans heart. 1 *Pet.* 3.4. ὁ ἄνθρωπος, the very ſame word which is uſed. 1 *Cor.* 11. 28. and therefore under that word (in the name of Man) Woman alſo being comprehended, is there bid to examine her ſelf, *and ſo eat of that Bread and drink of that Cup.*

Chap. 17. Numb. 2.

Vnoffensive Postulation in equity for infants.

THat as you cannot hinder Infants from crying (nor us from hearing their crie) you will not denie their infirmity, which being granted, our beneficence is due by Commandement of the Holy Ghost, ὀφείλω debemus, we owe this duty to bear the weakness of the Impotent, *Rom.* 15. ver. 1. 10. 12. where are alledged the very words of duty, which prescribed for the Gentiles in joyning with the Jews as then with their Infants in covenant with God, *Deut.* 32. 43. 29: 11. and also the words of *Isaiah*; His Prophecie for the fierce Creatures, hoping in the Child *Jesus* to agree with the sucking Babes; in this duty, proceed wee by the Grace of God accordingly to bear Infants in our arms of Charity to the Congregation at Baptism, with prayers of faith in his holy Covenant of Grace unto his Glory, that in his name God may bless them and us each in other, that their prayers may be heard for us in old aged extremities, when unable to speak for our selves; as they are now by the spirit of congratulation, Christ in his fore Father *David*, speaker of the universe made every creature hear and speak the praise of our Creator and the Lamb; A child exposed had on the swadling clouts Inscription to this effect.

God hath blest hitherto, that he may bless us still,
You Christians, Christen me, and call me what you will,

Wheretothus.

Christ will the name which we will, praying without strife,
That thou profess Christ, and he thee, writ in the Book of life.

A

A Reſcript of what was blotted out from Chap. 1. Numb. 1. *if with leave, humbly repreſenting at laſt about the bleſſing of Chriſt his Melchiſedechian prieſthood, as unitive of the Father and the Child in Covenant at baptiſm, by the baptiſt a Levite in refined miniſtery, ſent from Chriſt as God, to prepare for Chriſt a man, Angel of the Covenant.*

Chap. 17. Numb. 2.

A Reſcript.

WHoſoever *Melchiſedec* were; Our intent proceedeth.

1. Whether he were *Sem* the Jew, which is not likely; The Pedigree, Children and Father of *Sem* being expreſsly noted in holy writ, with his beginning and end.

2. Or whether he were a Gentile of *Canaan*; which is as unlikely, that any *Canaanite* was greater than *Abraham*; the preferment of the Jew being much every way (*Rom.* 3.

WHo Melchiſedec *was, antient writers agree not*; Hieromr *po teth others opinions rather than his own*, Epiſt. 126. ad Evagrium *affirming it to be a moſt famous queſtion*; *Fame had not then any certain definition of Councill, or other interpretation of ſufficient publique Authority. Some (out of their private phancie) darted at o-*

Chap. 17. *Numb.* 2.

others, improperly, the name of hereſie; which was retorted upon them; as Epiphanius *(on the* 55 *hereſie) confuted thoſe who took* Melchiſedec *to be* Sem; *as divers of our Opponents and of Papiſts think. Now what theſe ſay for their excuſe, by the Law of liberty, diverſe others may. For excuſe of the ſecond opinion, thinking* Melchiſedec *to be a* Gentile-Canaanite, *for which in* Hierom *are named,* Hipolytus, Irenæus, Euſebius Cæſarienſ. Emiſſenus, Apollinarius, Euſtachius Antioch. *For the ſame is* Theodoret, *Queſt.* 63. *in* Geneſ. *and* Pererius *a Jeſuit againſt other Jeſuits; Why not the ſame liberty for the third opinio, never expreſſedly condemned in the ſence here; But in the ſence of Perſonal union, imagined of an Angel; Or of*

3. Or whether he were not a bodily perſon of Man, being neither Jew nor Gentile, nor a Perſonall Angell, but the Viſion of Glory wherein God the Son ſpake as King of Righteouſneſs and King of Peace; which by interpretation is ſignified in that name (*Melchiſedec* of *Salem*) beſt fitting the Son of God himſelf, the God of Glory called often *Jehova*, the Great and Glorious name allowed to no meer Creature, yet often to him who ſpake in that appearance of Man's face; not as if God the Son were perſonally united unto that appearance of Glory with Man's face; wherein he ſpake to foreſhew his purpoſe of love in the appointed time, that he would come to be a true Man in our nature to ſave us men.

4. At that Prophetique Viſionall Præſentation in appearance of Man's face unto the face of thoſe antient Fathers, he denied his face to be ſeen; So preparing them to believe, that he their Saviour

our would have the Nature of God, and the nature of man in one Person, but that the face wherein he then appeared to the Patriarks was not his Personall face, nor that Outward vision of Glory was Personally then united unto Him, but a presentation of His gratious Effects, in appearance of man.

The name of man ought to be writ in little letters, as not in the Greek Text. *Heb.* 7. 4. And that *v.* 15. to be called by Apposition, as in the same case, without any Note of the Genitive, as in two Substantives, meeting with importance of different things. So this third Exposition taketh the similitude to be *Melchisedec*, and *Melchisedec* to be the similitude in appearance of Man's face; And in manner of Angell-like mission; as sent about an heavenly good message (that name Angell, signifying a Messenger) and by an Excellence, as in that vision of Glory named Angell of the Face, or Presence, presenting Christ Visionally *the Son of God. Here the appearance of man is not imagined hypostatically, as if* Melchisedec *were a Person, but a Presence (so called* Esaias. 63.) *Presence visionall, or visioned-Face of Aspectable Majestie, called the Glory, wherein the Son of God, by Gratious Effects appeared to be present, a Theo-phanie, preparing to expect him afterward in Theanthropie, That is, Incarnation of God to be one Person with man for the Redemption of mankind, by the blood of God, Act. chap.* 20. 28. *That Angell of the presence spake to* Abraham, *Gen. chap.* 18. *and chap.* 12. *why not chap.* 14. *as a Priest then in prevision as well as in the Revelation chap.* 8. 3. *the golden Censer, Priestly Presentment, as well as the Golden Girdle ch.* 1.

Chap. 17. *Numb.* 2.

One

Chap. 17. Num. 2.

One like the Son of man; yet ſaying, I was dead & am alive, A & Ω, *the Beginning and the End; Chriſt his Glory,* John 12. 41. *Which* Iſaiah *ſaw, chap.* 6. *chap.* 63. *all the dayes of old receiving meat,* Gen. *chap.* 18. *As he preſented Bread and Wine: both might alike be true, yet both in the preſence of viſion: God is Judge, his Word is Criticall,* Heb. *chap.* 4. 12. *regularly judicative: if this could be refuted, yet our Aime holdeth.*

to the holy Prophets view: The Revelation moſt expreſſingly deſcribed in a Prieſts Habiliment, to teach us the benefits of Chriſt his Office as Our High-Prieſt. Our principall Hold whereof is in the Holy Ghoſt, expounding it in the Goſpell of *John* chap. 12. 41. to be Chriſt's glory which *Eſay* ſaw chap. 6. in the Temple, as it were to fullfill the Prieſtly function, preſented in the beauty and glory of Holineſs.

And whereof *Eſay* celebrated the praiſes, chap. 63. 7, 9. according to all that the Lord hath beſtowed on us, and the great goodneſſe toward the houſe of *Iſrael*, according to his mercies, and according to the multitude of his loving kindneſſes. So He was their Saviour in all their affliction, He was afflicted, and the Angell of his preſence (Angell of His Face) ſaved Them: in love, and in his pitty he redeemed Them, and He bare and carried them, all the dayes of old.] All the dayes of Old: Is not He fitly called the Beginning? *Revel.* 1. and *John* 1. *In the Beginning was the Word, and the Word was with God; All things were made by Him*: Man eſpecially, created after his Similitude yet ſinned, *Pſal.* 49. 12. In Hebrew *Adam* pernocted not in honor, continued not one night, but in the ſame day wherein he

was

was formed: ſin deformed him. The Son of God (in appearance of Man walking in the Garden) reformed man: informed him about the Sacrifice of the Lamb: confirmed him by a promiſe of Conqueſt in the Seed of the woman, *Geneſ.* 3. thence to the promiſed bleſſing in *Abraham Geneſ.* 12. Thence to the bleſſing at appearance of *Melchiſedec*, thence to the bleſſing in *Abraham's* Seed, *Gen.* 17. So to *Gen.* 22. by Oath repeated, *Hebr.* chap. 6. for bleſſings according to the Order *Melchiſedec*, *Hebr.* 7. 3. abiding a Prieſt continually like unto the Son of God ἀφωμοιωμένος, *ab-aſſimulate*: As from his glory made glorious like him, the Son of God, not in his inviſible Nature of God, but in his manhood, wherein his eternall Divinity dwelleth now in unity of the ſame perſon, which formerly ſpake in viſioned ſimilitude, or *Ab-aſſimulation*: His Divine Perſon ordering that ſimilitude to foreſhew what he would approve afterwards, as man in his Prieſtly Sanctification, exemplifying in that Act of receiving Tithe by the *Melchiſedechian* Prieſt, ſo ſaid, to abide continually: by vertue of God's Oath, according to the Order *Melchiſedec*; not of *Melchiſedec*: but by Appoſition, as the Similitude-*Melchiſedec*; So the Order-*Melchiſedec*; the Divine Providence ordering that Similitude-*Melchiſedec*, to foreſhew what Chriſt would in truth perform according to that Order of Prieſthood unchanged, ἀμεταβάτως, unchanging from one perſon to another, as it had, if *Melchiſedec* had been another perſon: Chriſt is another Perſon, in reſpect of *Aaron*; but not another Perſon in reſpect of *Melchiſedec*: *Aaron* his Prieſthood paſſed from man to man, by reaſon of

chap. 17. *Numb.* 2.

Chap. 17. *Numb.* 2. mortality: not so the Priesthood of Christ: who filleth in Truth what he predescribed in that Order *Melchisedec*; The similitude of One in Prevision under the Old Testament, as since again in the Revelation; chap. 1. 1. designed Agitant thereof: One like the Son of Man, with a Bow in his hand conquering, and to conquer; yet in the name of the Word of God revealing his will therein about Small and Great: in his right aiming-Thunderbolts of righteous Judgments and Mercies: in truth of his Prophecies and promises to bless those that bless, and curse their adversaries that curse his *Israel*, his holy City, new *Hierusalem* descending from heaven, his habitation of Holiness and Righteousnes.

Alas beholding our frailties, as wormes-travellings 'twixt dust and ashes (but as archers in common speech allow one to be called the giver of aime) signifying what he seemeth to see, when the high-flying arrowes of Gods Judgments manifest themselves in event as at their marke.

2. Our humblest fidelity proceedeth in hope, holding of Christ his *Melchisedechian* blessing as Unitive.

1. Unitive of Giver and Gift in Gods blessed acceptance: *Abraham* paying Tithes, was himself Tithed, and blessed by *Melchisedec*. *Heb.* 7. 6. gratefully tithing: blessedly tithed: hollowed to blessed love of God.

2. Unitive of Father and Childrens Children, Tithed in the Loines of *Abraham*. *Hebr.* 7. 9. and so partakes of his blessing.

3. Unitive of People and Minister in *Abraham*, *Levi*, blessed, as having charge over his brethren by Gods command.

4. Uni-

4. Unitive of Jewes and Gentiles, all Nations blessed in *Abraham*. Gen. 18. 18. in *Abraham's* blessing as a Father, having his Children also blessed while Infants: Therefore all Nations are to be blessed, as Fathers to have their Children blessed also. *Chap.* 17. *Numb.* 2.

5. Unitive of both Jewes and Gentiles, with Christ the Seed of *Abraham*, in whom all are to be blessed.

6. Unitive of that blessed Seed with God the Son, who by Oath mediated ἰμεσιτευσεν, enterposed himself Mediatour. So God and Man in one.

7. Unitive of *Melchisedec* with that Mediatour, not in person or nature, but in mysterie: *Melchisedec* blessed *Abraham* that had the promises in God's Name; who promised, and sware to be Mediator for performance of the blessing, that our hope might be in him as Priest, after the Order of *Melchisedec* for ever, in a continued perfective progresse of *Melchisedechian* mysterie, blessing from Christ the Son of God: promising and promised from the beginning to the end, blessing and blessed for ever.

8. This *Melchisedechian* blessing is Unitive of Christ, and his Ministers: in as much as it entreth within the vaile; that is, his flesh for Atonement in truth of what was figured at that Atonement by presentation of Blood and Incense once a yeare before the mercy's Seat, to cleanse (from all sins) the people and their Ministers in all their services, that they might be pardoned, accepted and blessed of the Lord, throughout the whole course of the year: So Christ after the vaile of his Flesh was rent by death, entring into the most Holy presence of *Heb.* 6.

Chap. 17. *Numb.* 2. God made Atonement for all our sinns by his continuall intercession with our prayers before the Throne of Grace, to procure all needfull blessings on his People, through his meritorious bloodshed presented by his holy *Melchisedechian* Priesthood: applied by his Ministers in His Name, at his command upon promise of Assistance, and Acceptance with blessing as He ordained.

2. This Unitive *Melchisedechian* blessing is by Covenant: the New Covenant in Christ's Blood, the Blood of the everlasting Covenant, *Hebr.* 13. with prayer toward Perfection of duties acceptable to God through Jesus Christ: in every good work of blessed people in unitie with their blessing Ministers. 2 *Cor.* 3. 6. Ministers of the new Covenant, blessing into the Kingdom of Christ in righteousnesse and peace in the Holy Ghost: *Rom.* 14. Ministers of the Spirit of Peace, according to the Covenant of Peace in the Gospell of peace, glorious in the knowledg of the glory of God, in the face of Jesus Christ: 2 *Cor.* 4. forgiving in the face or Person of Jesus: 2 *Cor.* 2. In His Name, by his gift and power in the Holy Ghost; Go in peace, as my Father sent me, so send I you: whatsoever ye bind on earth shall be bound in Heaven: All power is given unto me in Heaven and in Earth; Goe ye therefore Baptizing.

O Thou great Possessour of heaven and earth, blessed by *Melchisedec*, in *Melchisedec* blessing *Abraham* that had the promises, and both Covenants to him, and his young Children, hast not thou established in him and his *Isaac* the new Covenant, *Genesis* chap. 17. 19. conteining the Gospell of grace. *Rom.* 4. 16. For an everlasting Covenant to blesse all Nations

Nations and their young Children in thy holy name at Baptiſm? *Chap.* 17. *Numb.* 2.

9. A Baptiſmall bleſſing to the baptized, and baptizing Miniſters of thy Covenant for aſſurance of Right to thy bleſſing in Heaven and Earth.

Thus ſaith the Lord, which giveth the Sun for a light by day, the Ordinances of the Moon and of the Stars for a light by night, Ier 31. 35. *If you can break my Covenant of the day, and my Covenant of the night, and that there ſhould not be day and night in their ſeaſon (then) may alſo my Covenant be broken with* David *and with the* Levites, *the Prieſts my Miniſters,* Jer. 33. Iſaiah 61. 6. *Men ſhall call you the Miniſters of our God: I will alſo take of them* ——*for* Levites, *ſaith the Lord: for as the new Heavens and the new Earth ſhall remain before me, ſaith the Lord: So ſhall your ſeed and your name remain,* Iſaiah, *Chap.* 66. and *Malachi, Chap.* 2. *Yee ſhall know that I have ſent this Commandment unto you: That my Covenant might be with* Levi, *ſaith the Lord of Hoſts: and* Chap. 3. *He ſhall purifie the Sonnes of* Levi, *and purge them as Gold and Silver, that they may offer unto the Lord an Offering with righteouſneſs. I the Lord, I change not, therefore ye Sonns of* Jacob *are not conſumed: Return unto me wherein yee have robbed me.* Even this whole Nation in Tithes, this amidſt Evangelicall duties, and Evangelicall bleſſings hath an Evangelicall Senſe; If in coherence with the words precedent about Chriſt his coming, and his forerunner *John Baptiſt*, and with the ſubſequent words about *Iohn Baptiſt* in the ſpirit of *Elias* turning the hearts of Children toward their Fathers; *Iacob* by name, who vowed to pay tithes. *Gen.* 28. (and when he returned according to his deſire the Lord minded him for the vow) excellently

Chap. 17. *Num.* 2. bleſſed in imitation of Grandfather *Abraham*, bleſſed in his gratitude of tithing (400. years before the Law of Ceremonies, while he was under the Goſpell preached (an example for his bleſſing to come upon all Nations, *Gal.* 3.) as the Goſpell increaſed the reaſon of equity, 1 *Cor.* 9. 12. by the excellencie of ſpirituall adminiſtration.

Herein is a bleſſed reach, alſo for turning their hearts toward Forefather *Noah*, in whoſe time the Earth was accurſed by the Flood-gates of Heaven; Which upon their turning ſhall abundantly bleſs them, not to fear, want, by paying Tith, in that third of *Malachi*; *Try me ſaith the Lord of Hoſts, if I will not open the windows of Heaven, and power you out a bleſſing, that there ſhall not be place enough to receive it; And all Nations ſhall call you bleſſed.* And may not wiſe pious Nations freely joyn with them in the bleſſing ſo contrived, in Chriſt his Melchiſedechian bleſſing of Heavenly and Earthly fruits of righteouſnes and peace, rather than adventure on the triall of fate (divine deſtination (about the contrarie curſe to the Earth for no fruit unto God who made all, and preſerved all to us, when others periſhed in the time of *Noah*: and promiſed a greater preſervation by the water of Baptiſm. Here *John-Baptiſt*, a Levite called Angel, that is, Meſſenger, and Chriſt called Angel of the Covenant, are ſo nearly joyned in the ſame meſſage of the Covenant at Baptiſm, for all people to be bleſſed, ſo returning with praiſe and thanks to bleſs the moſt high God, Poſſeſſor of Heaven and Earth [*The giver of all fruits and bleſſings, Heavenly and Earthly*] who promiſed ſo to bleſs *Abraham*, and be his great reward himſelf, exceed-

his

his imagination, in that his complaint of being Childleſs there, not underſtanding the promiſe of the Son of God, to become his Son by taking Man's nature of *Abrahams* bleſſed ſeed to bleſs all Nations in Heavenly and Earthly bleſſings; By covenant beginning in *Abraham* and his *Iſaack* (by the promiſe to be born and bleſſed young) a Pattern for all Nations to be bleſſed with their young Children; By Covenant aſſuring them to be bleſſed in him, that (by ſuch unitive vertue of his bleſſing) all things in Heaven and Earth might work unto his Glory for their good in knowledge of his bleſſed will, for right unto a ſanctified uſe of all for learners, communicating in all good with Teachers, *Gal.* 6. 6. Faithfull, Praierfull, and thankfull, fruit-receiving, and Child-Baptizing Miniſters, approved herein to be the true bleſſing Miniſters of Chriſt, our Prieſt after the Order of *Melchiſedec* for ever: In his unchangable Prieſthood; Not paſſing from one to another; as it had, if *Melchiſedec* had been an other perſonall Man indeed, and not the likeneſs in Viſion of Glory made like unto the Son of God, *Heb.* 7. 3. ἀφωμοιωμένος the word ſignifieth *Ab-aſſimulate*, as from his Glory made glorious like him the Son of God, not in his unviſible Nature of God, but in his Manhood wherein his eternall Divinity dwelleth now in unity of the ſame perſon, which formerly ſpake in the viſion of that ſimilitude *Melchiſedec*) his viſionall Aſſimulation as a Prieſt, is ſaid to continue ever in truth of holy writ, ſo preſenting him from the beginning yet without any notation of his beginning unto the end of the Revelation; yet without any ſignification of

Chap. 17. Num. 2.

his

Chap. 17. *Num.* 2. his ending, as ſent by Chriſt to deſign the whole revelation: One like the Son of man in a white Garment with a golden girdle, and a golden cenſer offering incenſe of Prayers as a Prieſt, as a Prophet, having the book open in his hand, with a Crown of gold as King of *Salem*, where the Lord of Glory dwelleth on his Throne; in his holy Citty New-*Jeruſalem*: having the names of the twelve Apoſtles of the Lamb in her foundation diſtinguiſhed by 12 Gates, their Adminiſtrations of Baptiſm, as 12 Gates, for entrance of the 12 Tribes, and of the Nations by right of Covenant in the ſame bleſſing with them to be continuate by Miniſters ordained with laying on of the Apoſtles hands.

Theſe are the Fundamentall Principles *ἀρχὴς, principii, principatus*; Beginning or Principallity, laid by the word of God on Chriſt for entrance into his Kingdom, not to be defeated upon pretence of laying a new, but to be built upon toward perfection by this Melchiſedechian Preiſthood of Chriſt, in hope of his bleſſing, as an Anchor ſure and ſtedfaſt in the deep waters of Gods mercifull promiſe and Oath, againſt all contrary waves and winds of oppoſition deſtructive, under ſhew of amends.

Take heed of that dreadfull curſe of deſertion, for deſerting that good word of God, formerly bleſſing the Baptized in his Name, and the anger of God hardning toward finall impoſſibility there threatned; rather as there adviſed; Be followers of bleſſed forefathers, with faith and patience reſting in Gods Covenant to them and their young Infants, not laying again the foundation of Baptiſmes, and of laying on of hands, but proceeding upon the for-

former in ultra-expectative grace toward all the Benedictive, Unitive, Perfective duties hereof. Which God grant in Christ the *Amen*, our *Amen*: *Amen*.

If this upon examination must be blotted out againe: may here succeed another briefe advertise preservative, against the danger of supposititious new light, whereby some unseemingly seeme above the ordinances of Christ, to be Godded: higher than *Adam*'s affectation to be like God, against the written Word of God, which is able in humility to make wise unto salvation: thus.

1. Our union with God is by way of everlasting Covenant, requiring divers works on our parts. In the Epistle to the *Hebr.* chap. 13. verse 20, 21.

2. Those divers works are performed by divers gifts of Gods manifold Graces, 1 *Cor.* 12. verse 4.

3. The Holy Ghost, who is infinite without measure, divideth those gifts to men severally by measure 1 *Cor.* 12. verse 11. *Rom.* 12. verse 3. 6.

4. The Receivers of those gifts are made new creatures, that all glory may be to the Creator. 2 *Cor.* 5. verse 17. yet new borne by the Spirit, and water at Baptism, that holy Church motherhood may not be contemned.

5. The New Creatures are new Men, created after God in Righteousnes and true holines, after the Image of Christ, *Rom.* 8. verse 29. *Ephes.* 4. verse 24.

6. This Image of Christ appeareth in us, as in a Looking-glass, 2 *Cor.* 3. verse 18.

7. This appearance of Christ's face in the Spirit,

is by reflection from the written Word of God, as a Prime Looking-glass to direct our outward works also: *James* chap. 1. verse 23, 24, 25.

8. That Looking-glass of the written Word is to be held and observed, to the end through all the mystery of Godliness foretold by Christ, *Revel.* 1. verse 19. *Writ the things which thou hast seen, and the things which are, and the things which shall be hereafter. Revel.* 14. 13. *Write, saith the Spirit.* Marke the Protestant Doctrine for rest unto the dead, written by the Spirit on purpose, for the fall of *Babylon*, in the *Roman* mysterie, which thrived with the contrary doctrine of Un-rest in *Purgatory. Rev.* 19. verse 9. *Write, Blessed are they which are called to the marriage-supper of the Lamb.* Marke how the Spirit warranteth that Ordinance of the Lord's Supper, to continue after the destruction of *Rome*, described in the former words, *Rev.* 18. 21. verse 5. *He that sat upon the Throne said, Behold, I make all things new. And he said unto me, write*; Marke, Holy writ to be our Ruler after all mad new by the Reformation.

9. Created gifts continue in mans soule after death; his understanding perfected with the light of glory to know God: 1 *Cor.* 13. verse 12. ——*Now I know in part, but then shall I know, even as also I am known, seeing face to face*: his will perfected in charity loving God. 1 *Cor.* 13. *verse* 8. *Charitie never faileth.*

10. The body reviveth at the resurrection. *John* 20. verse 27, 28. *Reach hither thy finger; Behold my hands: and reach hither thy hand, and thrust it into my side, be not faithlesse, but believing. Thomas answered, and said, My Lord, and my God. Jesus saith unto him,*

because

because thou hast seen, thou hast believed. Luke 24. vers. 39. *Behold my hands and my feet, that it is I my self: handle me, and see; for a Spirit hath not flesh and bones, as you see me have. And when he had thus spoken, he shewed him his hands and his feet: And He did eat a piece of broiled fish, and of an hony combe before them.* Acts 1. The Apostles beheld him ascending while they looked stedfastly toward heaven: from whence also we look for the Saviour, or Lord Jesus, who shall change our vile body, that it may be fashioned like unto his glorious body: *Phil.* 3. ver. 21. *Rom.* 8. ver. 11. *If the Spirit of him that raised up Jesus from the dead dwell in you: he that raised up Christ from the dead, shall also quicken your mortall bodyes, because of his Spirit dwelling in you.*

Thus the true Spirit helpeth the Resurrection of the body, which the false spirit disbelieveth, out of an imagination of a present enjoyment, which cannot be the present resurrection of the just finally promised by Christ. *Luke* 20. verse 35,36. *Where they at the Resurrection of the dead, neither marry, nor are given in marriage. Neither can they dye any more.* Therfore these Opinionists who do marry, and shall dye, have not attained the Resurrection intended by Christ: and if they believe it not, it is to be feared, they shall not attaine it; God grant unto them, and us all needfull graces; that we may believe, and enjoy the Salvation of our Souls and bodyes, as handy-works of God in his children, members of Christ, and Temples of the Holy Ghost. 1 *Cor.* 6. verse 15. 19. *Know yee not, that your bodyes are the Temples of the Holy Ghost, in you which you have of God: and yee are not your own, for yee are bought with a price:* Therefore

glorify

glorify God in your body and Spirit, which are of God: not God.

Christ in mercy to the glory of his Almighty Spirit, frame us aright, against the spirits of untruth and blasphemy, to love him the way the truth and our life everlasting.

Errata.

Title pag. r. bow ¶. p. 5. l. 20. r. yea p. 33. r. 1 Cor. 15. 55. p. 53. l. 6. r. efficacious grace. l. 1. r. winne. p. 54. l. 5. r. at baptisme. p. 84. l. 8. r. a certaine word. p. 96. l. 11. r. that marke. p. 121. r. brasen. p. 122. title, for Elizabeth r. Ezekiel. p. 126. l. 31. at his command, r. so ready for assistance of their obedient duty that his heavenly quick word saith, command ye me. Esa. 45. 11. p. 131. l. 5. r. 40. p. 133. l. 10. for to r. the devils. p. 163. l. 31. r. ὁ. p. 164. l. last for be stip. r. stipulat p. 169. l. 13. r. John 3. 5. p. 173. l. 2. r. differred. p. 182. l. 13. r. to and from whom. l. 32. again Ἀλληλεῖα. p. 184. l. 10. r. συγκατεψηφίσθη p. 187. l. 8. r. Iohn Baptist day. p. 190. l. 8. r. displaceth. p. 196. l. last. in his holy enam, and his holy covenant, Esa. 24. 5. the everlasting covenant broken by some possibly concerned untill the breach. p. 213. l. 20. r. are now. yet since by. p. 216. in marg. l. 9. r. of old. was it as when the nobles of Israel saw God, and did eate and drink, Exod. 24. 11. he receiving meat, Gen. 18. as cap. 14. he presented bread and wine.

FINIS.

Aime at an Up-ſhot

FOR

INFANT BAPTISME

BY THE GOOD WILL

OF CHRIST,

AS

Prieſt, Prophet and King,

To fill the earth with his Glory.

By *Henry Whiſtler*, Bac. Theol.

REVEL. VI. VERSE II.

[He that ſate on the white horſe had a bow] holy, ſwift ſpeed of mercy for ſmall and great.

LONDON,

Printed by *W. Wilſon*, for *Thomas Paybody*, dwelling in Queenes Head Court in Pater Noſter Row, and are to be ſold by *Thomas Underhill* at the Anchor and Bible in *Pauls* Church-yard, neer the little North door, and *John Ridley* at the Caſtle in Fleet-ſtreet, *Anno Dom.* 1653.

Chap. 7. *Numb.* 1. fully and thankfully ſay a husband of bloods for circumciſions: blood in the Circumciſion of her husband, and blood in the Circumciſion of her ſon and their Poſterity that had been cut off if not ſanctified with that outward ſeal of Circumciſion; hearing the Lords threatning (to cut off) in the very ſame words, from circumciſion of Children, *Gen.* 17. 14. applied under the new Covenant, *Act.* 3. 23. about them that were admitted to the new ſeal of baptiſm; betwixt ſuch fear and hope would the religious Fathers of *Iſrael* have dared to leave their Children unſealed without expreſs countermaund for not ſealing them? would not they elſe deſire earneſtly both as a comfort in their own hearts, and an honour and ſafeguard unto their Children to have them outwardly ſealed for diſtinction ſake as the Lords people? would the Lord abbreviate his covenant which he ſware to enlarge, that his Glory might fill the Earth (*Numb.* 14.) in that promiſed bleſſing for all Nations and all Families? as for the honour of the Lord who created the whole Nation and redeemed the whole Nation, is the whole Nation claymed for his holy name unto his ſervice by the ſeal of Sanctification which hee ſent for the whole nation needing his help, *all we like Sheep have gone aſtray, & the Lord layed on him the Iniquity of us all*, Eſaias 52. *As a Lamb for the tranſgreſſion of my people —— Thus he offered for ſin.* And expreſſed care of the Lambs as his, in love to them, aſwell as the ſheep, in that threefold charge of love commended unto *Peter*, it was the Lord who ſaid *All ſoules are mine, the ſoules* of the *Chil-*

ſing

dren aſwell as of the *Fathers*, Ezek. 18. he profeſſing himſelf to come unto the *loſt Sheep of the houſe of Iſrael*: By this light we may ſee to whom he ſent his word of ſalvation by Baptiſm. *Math.* 3.5. All *Judæa* went and were baptized of him; though not (*all*) particularly, yet (*all*) generally, without reſtraint of any ſort or age. Their confeſſion alſo might be generally without confeſſing particularly. *John* preached *repentance* to (*all*) people of *Iſrael*. Acts 13.14. *Chap.* 7. *Numb.* 3.

Thus the preſentment of Gods rich mercies (at performance of what he promiſed) ought not to leſſen the parents hope of their Childrens benediction through the bleſſed ſeed as if now unſealed unto them in the new, though formerly ſealed in the old Covenant.

The new Covenant extending alſo to Children expreſly by moſt merciful proviſion of the holy Ghoſt. *Jeremiah* chap. 32. 38, 39, 40. *They ſhall be my people and I will be their God, and I will give them one heart and one way, that they may fear me for ever* (all dayes) *for the good of them and their Children after them: And I wil make an everlaſting Covenant with them, that I wil not turn away from them to do them good: But I wil put my fear in their hearts, that they ſhall not* (or will not) *depart from me.* *Numb.* 3.

Thus the Lord interpreteth the ſenſe of his own promiſe in the next precedent chap. of *Jeremiah* 31. 31. *I will make a new Covenant with the houſe of Iſrael and the houſe of Judah*; houſe here comprehending the Children by ſuch expreſs interpretation of the Lord: Therefore it alſo comprehendeth Children in that recitall of the new

Chap. 7. *Numb.* 8. Covenant by the holy Ghoſt after Chriſts time, *Hebrewes* chap. 8. 8. The name of houſe comprehending Children and all therein, unleſs exception thereof be found; when *Jeruſalem* and all *Judea* went to *John*'s baptiſm, exception of their Little Ones is neither expreſſed nor implied, but rather the contrary, for that the Mothers did carry the Little Ones in their Arms at ſuch new wonderfull preſentments. *Matth.* chap. 14. 21. *They that had eaten were about five thouſand, beſides women and children*, chap. 19. 13. *then were there brought unto Chriſt Little Children that he ſhould put his hands on them and pray.* Hebrews chap. 6. 2. Impoſition of hands following after Baptiſmes in the plurall number; baptiſm of old and young among principles of religion; for though ſome were as babes new born in the Spirit, yet that excludeth not, but rather includeth the babes new born in body by vertue of compariſon.

If the ſenſe had been that onely ſuch young men are admitted into this Kingdom of Chriſt as are in meekneſs like unto young Children, it had been a reaſon of ſuch grown mens acceſs: would Chriſt have alleged others intereſt in his Kingdom as reaſon of his command about Little childrens acceſs unto him without intereſt of the Little children, as if they and others ſuch Little ones were not in that his Kingdom ſubjects of his love and beneficence? *Jeſus* ſaid, *Suffer little Children to come unto me and forbid them not, for of ſuch is the Kingdom of heaven*, into which none can enter unleſs he be *born of water* and of the *Spirit*, John 3. 5. behold Baptiſm all regeneration appointed as the

the entrance into the Kingdom of God. They therefore had right unto Baptiſmall regeneration who by Chriſts appointment had right unto the Kingdom: But thoſe little children had right unto the Kingdom, and for confirmation thereof Chriſt impoſed his hands on them, and affirmatively commanded their acceſs unto him, and negatively forbad the prohibition of them or of ſuch other Little children indefinitely for their acceſs unto ſuch effect, as perteining to his Kingdom: and forget we not Chriſt his proteſtation, That all muſt be like children who ſhall enter into the Kingdom of God: come therefore all old Men, and old Chriſtian Women, profeſs your conſents unto what was promiſed for you in hope of what was promiſed unto you at baptiſme in the name of Chriſt as his members to be joynt-heires of his Kingdom of heaven, that you may ſay with our bleſſed Apoſtle the pattern of mercy to us *Gentiles*, *I have finiſhed my courſe*, and with old *Simeon* about to depart in peace according to what was revealed unto him by the holy Ghoſt after he had ſeen that in *Iſaiah* thrice blotted out by him, and thrice wonderfully reprinted at laſt in golden letters about the ſon of a virgin, as it was ſaid, *old men ſhould dream dreames*, bleſſedly becomming twice Children, as new born babes in the milk of the word taſting how gracious the Lord is to ſuch as in the Spirit of *David* having engaged their Children under the Covenant of God, behave them ſelves as his weaned Children, in ſuch humiliation, the Pſalmiſt framing the 25: Pſalm by the letters of the Hebrew alphabet,

Chap. 7. *Numb.* 3.

Chap. 7. *Numb.* 3. what sweet lessons of Gods Covenant were there taught? And *Ps.* 34. & 37. & *Ps.* 111. & *Ps.* 12. sometimes two verses unto every letter, sometimes two letters for a verse: And in that longest *Ps.* 119. 8 verses for every letter in the alphabet, leaving *Omega* for Christ.

As the Locks having upon many wheeles letters to be joyned in a certain word before they can open, so the great mysteries are locked up untill the word be found.

Is not that the word of Christ *Revel.* 21. 6. γέγονα, I am Alpha and Omega, the beginning & the end: It is done in Christ the Temple, the Lamb, all in all: the Angell of his presence reinstiled Alpha and Omega, the beginning and the end, for all in Christ, the first and the last, *Rev.* 22. 13. Be silent all controversies of imaginaries before Christ, or after Christ, that his smiting Angell may be stayed in mercy, which God grant in Jesus. *Amen.*

CHAP. VIII.

Angels Infants guardians. Numb. 2. *Infants of Patriarks, preserved at waters in figure.* Numb. 3. *Men Angels, the Prophet called Angel, Angelicall and Evangelicall ministery for engagement of Baptized Infants in the blessings of the Covenant.*

NUM.

NUMBER I.

Chap. 8. Numb. 1.

MAtthew 18. 10. *Take heed that ye deſpiſe not one of theſe little ones, for I ſay unto you that in Heaven their Angels doe alwaies behold the face of my Father which is in Heaven,* διὰ παντὸς, a very generall word for the readineſs of thoſe heavenly meſſengers attentive to ſerve Gods good pleaſure at any time, any way, upon any occaſion, for the Children as members of Chriſt their Lord, *Mark* 9.37. *Whoſoever ſhall receive one of ſuch Children in my name receiveth me*: Chriſt accompteth the Childrens good, his own, having intereſt in that their common cauſe under the blood-thirſty commiſſion of *Herod* (ſubordinate Agent of Roman cruelty) to kill the young children in hope of deſtroying Chriſt among them: But as Chriſt was delivered by the Meſſage of an Angell, he calleth ſuch heavenly meſſengers the Childrens Angels.

Herods Edict for killing all the children that were two yeares old and under, was overcome by Chriſts heavenly prædict for them.

If you plead ſuch Infants ſaved though unbaptized, it was (before inſtitution of Baptiſm) by vertue of Circumciſſion, or if any uncircumſicized (as the Son of *Herod* or of other Gentiles) had then their ſoules accepted, it was the ſuperabundance of Chriſts compaſſion towards them that ſuffered for him a Baptiſm of blood (anciently ſo called) not that they could be ſaved by ſuch waſhing of their own blood, but by the blood of Chriſt in his ſuppoſed free love unto them, exceeding the love of *Joſeph* unto his Brethren, for them and their little

Chap. 8. *Numb.* 1. Little ones, *Gen.* 45. 19. and 46. 15. for which the Church of *Israel* was called *Rachel*, *Mat.* 2. as *Jeremiah* 31. 5. *Rachel mourning for her children: Thus saith the Lord, refrain thy voice from weeping, and thine eyes from teares, for thy work shall be rewarded saith the Lord*, A reward to her comfort for her little Children, not onely those Children so slain; for Christs abundant mercies appear to the childrens Children in the precedent and subsequent expresses of that Prophet *Jeremiah*, as chap. 31. *v.* 1. *I wil be the God of all Families of Israel, saith the Lord.* (7.) *Sing with gladness for Jacob, and say, O Lord save the remnant of Israel.* (8.) *I will gather them from the Coasts of the earth, and the woman with Child and her that travelleth with Child.* (9.) *I am a father to Israel, Ephraim is my first born*, partaking of the Primogeniture, though the younger, referring to the benediction of *Iacob*, The Angell which redeemed me from all evill (the Angell visionally, presentative Christ our Redeemer) bless the Lad (10.) *Hear the word of the Lord yee Nations, and declare it among the Isles afar off: Hee that scattereth Israel will gather him, and keep him as a Shepheard his flock.* (12.) *Sing for the young of the flock and of the herd, and their Soules shall be as a watered Garden.* (20.) *Ephraim is my dear Son, a pleasant Child, for since I spake against him I do earnestly remember him stil, therefore my bowells are troubled for him, I will surely have mercy upon him saith the Lord*: Thus the Lord expresseth his mercies by the bowels of love to the *Israelites*, as to *Ephraim* a child. (27.) *The dayes come saith the Lord, that I will sow the house of Israel and the house of Judah with the seed of man*, (29.) a signification of hal-

hallowing their young ſucceſſively, *In thoſe dayes they ſhall ſay no more, The Fathers have eaten ſowr grapes, and the childrens teeth are ſet an edge;* (30.) *Every one ſhall dye for his own iniquity, every man that eateth the ſowr grapes his teeth ſhall be ſet an edge.* Chap. 8. Numb. 1.

Original ſin being forgiven in Baptiſm by the new Covenant which God promiſeth in the following words, to remember their ſins no more: 34. This being the bleſſed Mercy promiſed unto ſuch as eſcape from *Babylon* accurſed for her cruelty, ſpecially toward young Children, for which *Eliſha* wept, 2 *Kings* 8. 12. *Eſaias* complained, chap. 13. 16. with a threat, as *Pſ.* 137. 9. and *Jeremiah* magnifieth it as the vengeance of the Lord, chap. 50. 29. & 51. 11. 64. behold as the deſtruction of old *Babylon* was ſignified by caſting a ſtone into the water, A mighty Angel caſt a great Millſtone into the Sea, *Rev.* 18. *Saying, thus with violence ſhall be thrown down that great City Babylon*, in whoſe forhead is written Myſtery, the Mother of Harlots, in which is to be found the blood of all ſlain upon the earth, *Rev.* 18. For which they ſhall riſe up in judgement againſt her both great and ſmall: Infants of votaries in ſingle life without the gift of Chaſtity for ſhame in ſecret murthering them unbaptized in danger of his wrath as dreadfully denounced, *Luk.* 17. 2. *Wo be to him by whom offences come, it were better for him that a Millſtone were hanged about his neck and he caſt into the Sea, then that he ſhould offend one of theſe little ones*: σκανδαλίσῃ, by putting a hindrance or hindring him from Chriſt, to come as they could by

Chap. 8. *Numb.* 1. by others help unto Chriſt, and be joyned with him in his name, in his compaſſion weeping becauſe when he would their parents would not ſuffer him to gather their Children as a hen her chicken, and bid the company of women not to weep for him but to weep for themſelves and their Children, for the miſeries to come upon them by the Roman of the new Babylon under that Imperiall headſhip of cruell *Rome* oppreſſive of Chriſtians then, after whoſe deliverance, *Revel.* chap. 21 4. and 6. with the promiſe of wiping away all tears, is a promiſe to give of the *Fountaine of the waters of life freely*, the ſame which *Iſaiah* 55. his proclamation expounded by *buying milke without money*, Milk is for Children, and ſo for Chilthe wiping away teares, the tears of all the Tribes, by the angell of Chriſts preſence officiating *Rev.* chap. 1. 7. 13. chap. 3. 7. aſſuming to himſelf the accompliſhing of *Eliakims* charge *Iſaiah* chap. 22. 22. and by conſequence of his glory (24.) [*The Offspring and the iſſue, all veſſels of ſmall quantity from the veſſels of cups even ſo all the veſſels of Flaggons or vialls, to be purified by waſhing*] the Angell over ordering all other angells as from the beginning to the end.

Numb. 2. The Angell promiſing victory to and by the ſeed or ſon of the Woman before his birth, *Gen.* 3. the Angel promiſing to ſave *Noah* and his Children while they were unborn or new born by an Ark to be prepared for their future preſervation by the Fathers faith, *Heb.* 11. 7. The angell which ſeeing ſaw the *Iſraelites* affliction, *Moſes* a child in water, other male Children under charge of threats to be killed

killed, yet conducting them through the red Sea as a baptiſm; The angell that ſwore for preſervation of little children in the figurative wilderneſs; The Angell that protected them in poſſeſſion of the holy Land; The Angell of good newes for the Child *Sampſon*, for the Child *Immanuel*, the Child *Jeſus*, the *Jehovah* that ſpake to his father *Jehovah*, Zach. 3. 2. Archangell, Prince of angels cœleſtiall, viſionall, or paſtorall; The ſeven angels paſtorall of the ſeven exemplary Churches are the ſeven Spirits breathing by the ſeven horns of the Lamb, *Rev.* chap 3.1. and chap. 5. 6. throughout the Revelation, for ſmall and great; and as they are the ſeven Eyes of the Lamb in love and pitty ſeeing ſmall aſwell as great Objects of miniſteriall careſulleſt duty; thus angelicall as ſent from God; the name of Angell ſignifying a meſſenger, by an excellency ſuch as God ſendeth on his meſſage for the good of his Children, young aſwell as old; cœleſtiall angels (appearing in countenance of the young) encourage Miniſters Angell-like to be for the young, chap. 1.13. *Haggai* an angell for the young as well as the old to be bleſſed at deliverance from the Babylonian captivity toward congratulation in the reformed holy City with praiſe and thanks unto the Lord for his mercy for ever towards *Iſrael*, from age to age, from old Parents to their Children; all the people ſhouted with a great ſhout when the Prieſts praiſed the Lord becauſe the Foundation of the houſe of the Lord was laid, unto which joyfull holy work none were admitted that had not their name in the Regiſter, a book conteining it may ſeem the names of the circum-

Chap. 8. *Numb*: 3. Numb. 14. Jud. 13. *Numb.* 3.

Chap. 8. *Numb.* 3. ciſed, called holy every one, that is, written among the living or to life in *Jeruſalem* as a branch of the Lord (*Iſaiah* chap. 4.2,3.) having right to live therin as figuring Chriſts Kingdom of Grace and glory; *Malachy* (chap.2. 7, 14, 15.) the Prieſt an angell of the Lord for a godly ſeed or a ſeed of God by the Spirit of Covenant or Covenant of the Spirit, a Covenant of life and Spirit by the miniſtery, chap. 3. 1. an angell to prepare the way before the Lord of the Temple, angell of the covenant chap. 4. to prepare Parents for a bleſſing to their children, and children for a bleſſing to their parents, for eſcaping the curſe of the whole earth by the holy ſeed, as at the beginning, ſo now at the end of the old Covenant in mercifull remembrance of his holy promiſe for all Nations and all Families to be bleſſed from the curſe in that holy ſeed to come; So bleſſedly joyning the beginning and end of the old Teſtament, with the beginning of the New Teſtament of Jeſus Chriſt the Lord (who ſaid, *I will ſend my Angell*, ſo, *to prepare my way before me*, (expoundeth that angell to be *John* baptiſt) *Matth.* 11. 10. *John* himſelf after ſanctification of his Childhood by the Spirit, ſo prepared for bleſſing Parents and Children to Chriſt the bleſſed ſeed in Spirit of *Elias* an approved miniſteriall helper of the young, & that Spirit of miniſtery being applied by Chriſt here (in the name of his angell) unto *John* the baptizer, are not al thoſe among the angels of Little Children in prayers of Charity beholding the face of God for them to be joynt-heires with Chriſt? take heed of a curſe in his diſpleaſure if you caſt a ſcandall to hinder them from his arms,

and

and from the boſome of his beloved the Congre- *Chap.* 8.
gation of Chriſts flock to mark them for his aſ- *Numb.* 3.
well Lambs as Sheep, to waſh them in the Co-
venant of his blood, ſhed for young aſwell as old;
all needing his help under the curſe of the Law to
free them from the wrath of God againſt Sin, *Hee laid his hand on them and bleſſed them*, and ſhall
not the miniſters of his word bleſs them in his
name with the ſign and meanes of bleſſing which
he mercifully ſent to every Creature, to deliver
them from the power of Satan, and admit them
into the Kingdom of Chriſt who profeſſeth him-
ſelf the door aſwell as keykeeper, ſaying, *I open and no man ſhutteth?* The Kingdom of heaven is of ſuch
as theſe young ones, ye cannot enter into the King-
dom of God except yee be *born* of *water* and of
the *Spirit*: This is the way, preſume not to ſtop this
way againſt young ones; would you hinder their
new birth eaſie to God the Father of Spirits as he
will in ſecret conception? afterward ordaining
ſpeech for profeſſion of Faith; Ordinances of new
Covenant being not leſs effectuall than that of the
old, where Infants received *Circumciſion* of the *heart*,
Deut. 30. and the *Gentiles* there being invited to
walk in the ſteps of *Abraham* as the Father of the
faithfull whether *Iewes* or *Gentiles* for inſtating
their Children: if they afterwards ſuffer
under Gods ſeverity for breach, neglect, or trans-
greſſion of covenanted fidelity, they ought to blame
themſelves onely, not their Parents, their Parents
may joy in conſcience of their carefull perfor-
mance in hope of Gods acceptance unto the pro-
miſed reward, here and in heaven: It neverthe-

Chap. 8. *Numb.* 3. lesse Children through breach of such holy Covenant suffer in hell, the blame is upon self-will not upon the good wil of Parents engaging therin under hope of right to the blessing hereditable; as *Esau* had to the birth-right untill he wilfully sold it, and as the Prodigall had right to his Portion, untill he vainly spent it

Extremity made him not ungratefully murmur against his Fathers improvidence in providing the former, but humbly confessing himself unworthy to be the Son of such a Father as had another portion for him upon repentance, owning him as a son at first, but with more joyfull manifestation of love at last, as the woman for finding her little piece of silver that had been lost.

Betwixt these two joyes immediately Christ said there is a like joy in the presence of the Angells of God, and that heavenly joy of angels is compared to another like joy in the former words for finding the lost sheep, a fit embleme of man lost in sin, not onely gone astray, but taken by the enemy Satan that goeth about seeking whom he can devour; yea the Spirit of Prophecy lamenteth for a sinner as it were swallowed by the devourer almost, *Amos* chap. 3. 12. *As the Shepheard taketh out of the Mouth of the Lion two legs or the piece of an ear, so shall the children of Israel be taken out*, &c. Hee saith not that they shall be delivered by their tongue, Infants aswell as other children might be capable of that deliverance in that prophetique sense of the future to be assured in such manner as it had been in time passed, *Amos* herein seeming to refer unto that of *David* 1 *Sam.* 17. 34. *There came a Lion and a Bear*

Bear, and took a Lamb out of the Flock, and I went out and delivered out of his mouth the Lamb or the Kid, young and feeble, yet ſtrong as *David*; the ſon of *David*, Zachary 12. 8. the houſe of *David*, as the angell of the Lord for ſtrength to the weak as his Lambs, his ſons: it pleaſeth Chriſt the ſon of God as Prince over angels to make them miniſtring ſpirits for ſuch as ſhall be heirs of Salvation, though weak in their own appearance yet acceptable in mercy under ſuch relation as his under ſeal of covenant in expectance of their ſerviceableneſs when they ſhould be framed thereunto by their Parents or over-ſeers as deputy-Parents, Parents by reaſon of their mortality providing that their young might not be deſtitute of help either from faithfull Men, Angels, or God the great helper, by providence ordering angells to attend his good pleaſure, and holy men for adminiſtring unto young children as his, under Covenant. In token whereof that Apocalyptical angel (of his ſimilitudinary preſence) had a rainbow about his head, his right foot on the waters (having all the Revelation in truſt at his diſpoſal, and therefore the angell of the waters) in his right hand the ſeven exemplary Paſtors and their ſpirits to mark in the foreheads with the mark or ſeal of ſubjection (under the Throne) ſmall and great in the Kingdom of Chriſt, King of Saints, his by Covenant old or new, as intended in Chriſt his command to diſcipulate or *make diſciples all Nations by baptiſm.* Chap. 8. Numb. 3.

The ſenſe of our Saviour Chriſt in this Goſpel Commiſſion is the ſame with his ſenſe in the Goſpel-promiſe, the Goſpel-promiſe intended to in-

Chap. 8. *Numb.* 3. clude Infants while Infants; Therefore the ſenſe of Chriſt in Goſpel-commiſſion intended to include Infants while Infants; the Goſpel-commiſſion being but miniſteriall for application of the Goſpel-bleſſing, as it was promiſed for all Nations.

Now that the promiſe of Goſpel-bleſſing intended to include Infants (while Infants) is textually proved thus, *Rom.* 4. 20. *Abraham ſtaggered not at the promiſe of God through unbelief: But Abraham was ſtrong in faith to the glory of God*, who (as he promiſed) gave a Son to *Abraham* in his old age, *Iſaac*, & bleſſed him an Infant, according to promiſe, *Gen.* 17. 21. *My covenant wil I eſtabliſh with Iſaac which Sarah ſhal bear unto thee the next year*; The Covenant of faith the fathers faith, a Covenant of Grace for a *bleſſing* to *all Nations*, *Rom.* 4. all Nations deriving this conſolation by faith in the Covenant of a bleſſing promiſed to and through an Infant: The name of Nations including Infantrie thus bleſſed in this Goſpel promiſe, includeth infancy to be bleſſed in the Goſpel commiſſion; how unlike *Abraham*, & un-Goſpel like is the new ſenſe obtruded on the Name of Nations now, for unbleſſing an Infant (while an Infant) as if not within the Covenant of grace? Oh all ye Nations, having intereſt in the Goſpel Covenant of grace publiſhed thus by the Angell in Gods name about the child *Iſaac* (and afterwards by an Oath) be faithfull in beleeving and thankfull for ſuch mercifull heavenly condeſcenſion to ſuch Infant-intereſt in the Goſpel-promiſe, and Goſpel-commiſſion, applying the promiſed bleſſing as to you heretofore, So now by you in prayers of faith & charity to the good of your little ones favoured thus by miniſters

ſters angelicall and evangelicall as the childrens *Chap. 9.*
miniſters by Chriſts will be holding the face of his Father for their good; as heavenly miniſters of God to give a reaſon of our miniſteriall acts herein at this utmoſt provocation for farther manifeſtation of his holy good pleaſure in his holy word of prophecy.

CHAP. IX.

Chriſt as King proclameth his good will to Baptized Infants by his Prophets: Numb. 1. Iſa. 7. *In the Child* Immanuel. chap. 8. *In the Children of* Iſaias *for ſigns, applied* Heb. 2. Numb. 2. *That ſign baptiſm,* Eſaias 9. Zebulon *and* Nepthali *with their Childrens Children firſt captived and firſt delivered by Chriſt his Kingdom opened after baptiſm* (Math. 4.) Eſaias *chap.* 11. *where the generation of vipers and ſucking Infants are conjoyned at the enſign baptiſm expounded by* John *Baptiſt, and* Eſaias *chap.* 40. *Where* John *found*

Chap. 9. Numb. 1.

found himſelf called to prepare the way of the Lord, the Lord therein acceptеth infants, ſo like the flock of Jacob *diſtinct by a mark in water as Infants baptiſed.* Numb. 3. *In* Joel *Infants called by the Lord when he made the promiſe therefore Infants included in the performance at baptiſm,* Acts 2. Numb. 4. *Ezek 9. Children preſerved, therefore marked in the fore-head, as* Rev. 9. *marked proved to be baptiſm.*

Numb. 1.

NUMBER 1.

THe name *Immanuel*, by interpretation *God with us*, given to a child, whether to the child Jeſus immediatly or mediately let the more learned judge.

Chriſtian Rules of interpretation uſe to take things of that old Teſtament as ſigns of things future under the new, and not on the contrary things of the new ſo many hundred yeares after to be ſignes of acts in the former old Teſtament.

If the ſon of *Eſaias* were immediately ſo named

Im-

Immanuel in event there might appear truth to the glory of Chriſt our Saviour. *Chap.* 9. *Numb.* 1.

This prophecy ſignall under that Myſticall name for deliverance was in the reign of King *Ahaz*, when the King of *Damaſcus* and the King of *Samaria* conſpired in war, that war beginning in the reign of *Ahaz*, *Eſaias* cap. 17. In which time alſo *Damaſcus* was taken, and *Rezin* the King thereof ſlain by the King of *Aſſyria*, 2 Kings chap. 16. 9. *Ahaz* reigned ſixteen yeares 2 *Kings* 16. his ſon *Hezekiah* was twenty five years old when he began to reign, in the ſixt year of his reign was that other malignant City *Samaria* taken by the king of *Aſſyria*, 2 Kings chap. 18. 2. 10. King *Ahaz* his ſon *Hezekiah* being then at the age 31. could not be meant by the child, before whoſe yeares of diſcretion that work was to be done for deliverance of *Jeruſalem* from the war of thoſe two malignant Cities confederate, but accompting from the 4. of *Ahaz* unto the ſixt of *Hezekiah*, the time of that event it was within 18. yeares from that prophecy under the name of that other child, and by *Davids* rule, 1 *Chron.* 23. 24. *The Levites did the work of the ſervice of the houſe of the Lord from the age of twenty yeares and upward*, accordingly was the age of publique cognizance, *Numb.* chap. 1. 3. So that reall accompliſhment appeareth before ſuch a child of *Eſaias* atteined the full years of diſcretion legally to refuſe the evill and chooſe the good.

In reſpect of which child as a prophetique ſign of ſuch accompliſhment for deliverance of *Jeruſalem*, the Jew allegeth the Mother to be called the propheteſs, as conceiving by the prophet *Eſaias*

Chap. 9. Numb. 1.

chap 8. 3. and therefore denyeth the translation of a virgin-mother, chap. 7. 4. as if the hebrew word (alma) did not properly signifie a virgin, but one hid (alam, *abscondere, to hide*) there being a hidden Mystery prophetically assuring such deliverance as followed in manifest event.

Accommodation. God give ears & heart to understand, Oh *Jew*! one event is not an impediment, but a sign of another in Gods most mercifull accomplishment, elevating the faithfull from carnal to spiritual help, from earthly deliverance and peace to heavenly, wherin God willing to shew his abundant mercy bid King *Ahaz ask a sign in the height above, or in the depth*, the former son by that nominall sign extending to the return of the remnant in future prediction of posterity, doth this sign nominall fall short which aimeth at greater extension either in the height above or in the depth? (*Oh altitudo!*) *The depth of the riches both of the wisdom and mercies of God!* would he give less than he profered, who giveth usually more than is desired? is all the mercy meant (by that sign in the height above or in the depth) but an overthrow of those two malignant *Damascus* and *Samaria*, subdued to the King of *Assyria*, more potent and more malignant in uttermost opposition at last against the land of *Judah*? Esaias chap. 8. 8. *Behold the Lord bringeth upon the waters strong and mighty, the King of Assyria and all his glory, and he shall come up over all his channels, and go over all his banks, and he shall pass through* Judah, *he shall overflow, & the stretching out of his wings shall fill the breadth of thy land Oh* Immanuel; Behold *Immanuel* here intituled to the Kingdom of

Judah

Judah to deliver the Land from the *Assyrian*, as the prophet *Micah* interpreteth, chap. 5. Bethlem *out of thee shall come forth unto me, to be ruler in Israel, whose goings forth from of old, from the dayes of eternity, therefore will he give them up untill the time that she that travelleth hath brought forth, then the remnant of his brethren shall return up to the Children of Israel and he shall stand and rule in the strength of the Lord, in the majesty of the name of the Lord his God, and they shall abide: for now he shall be great unto the ends of the earth; and this shall be the peace when the Assyrian shall come into our land* (the land of *Immanuel*) *Thus shall he deliver from the Assyrian* —— *and the remnants of* Jacob *shall be in the midst of many people*, as a dew from the Lord, as the showrs upon the grass that tarrieth not for man, *Micah* 5. The *dew* of the birth of him that was to rule among his enemies in the *beauty of holiness*, of whom *David* prophecied, *Ps.* 110. *David*'s son in whose time the Lord would again recover the remnant of his people from *Assyria*, Isaiah chap. 10. 11. the recovery in *Galilee* where *Zabulon* and *Napthalie* were first afflicted by the *Assyrian*, in event Christ there beginning to preach his Kingdom of peace, *Matth.* 4. 15. as *Isaiah* prophecied chap. 9. 16. *Chap.* 9. *Numb.* 1.

By plain coherence of these propheticalls it appeareth that there was intended in this course of *Esaias* prophecy deliverance not onely from the King of *Samaria* vanquished by the King of *Assyria*, but also deliverance from the *Assyrian* bondage long after, when the Messias was to be born in the city of *David*, a child and yet a God [*Immanuel, God with us*] in the child intended principally by the

Chap. 9. Numb. 1. prophet *Isaiah* chap. 8. 13, 14. *Sanctify the Lord of hosts, the Lord himself, and let him be your fear, and he shall be for a Sanctuary, but a stone of stumbling, and for a rock of offence to both the houses of* Israel, *for a gin and for a snare to the inhabitants of Jerusalem, and many among them shall stumble and fall,* through ignorance stumbling at the lowness of that stone cut out of the mountain without hands, as born without help of man; yet becomming great to the confusion of the *Assyrian* (the *Babylonian*) Dan. chap. 2. A precious stone in *Zion* for salvation of the faithfull, but for scandalls to the unfaithfull *Jewes*, which have eyes, *yet see not*, and *hearts*, yet *understand not*, as *Esaias* chap. 6. & 8. foreshewed the *Jewes* ignorance about that hidden Mystery, chap. 7. *Immanuel* the son of the *hidden*, that is the *virgin* hidden from man, according to the most modest Hebrew phrase, calling the contrary, knowing man and known of man, but she that was unknown so being hidden in this sense; the word here translated *virgin*, *Esaias* 7. is the same which was ascribed to the virgin *Rebecca*, Gen. 24. 16. & to the virgin *Miriam*, Exod. 2. so *Esaiah* 7. to the virgin (*Mary*) whose child was to be called *wonderfull*, because born not an ordinary way, but as the dew of the morning-womb without man: God open the *Jewes* eyes & others also, that they may not stumble and fall for ever, in as much as after the prediction of stumblings in offence hereat *Esaias* applieth Gods command, Seal the Law among my disciples—— *Behold I and the children which the Lord hath given me for signs*, in a propheticall sense designing the child *Immanuel*, *God with us*, in his new cove-

covenant of Grace, for salvation and sanctificati- *Chap.* 9.
on of such young sealed disciples as his brethren *Numb.* 1.
by the testimony of the holy Ghost applying these very words (which the prophet *Esay* spake of him and his children as signes) to Christ and Christian children, as signified *Heb.* 2. 11, 12, 13. *Both he that sanctifieth, and they who are sanctified, are all of one, for which cause he is not ashamed to call them brethren, saying, I will declare unto my Brethren, in the midst of the Church will I sing praise unto thee; and again, behold I and the children which God hath given me.* Behold that verified in Christ and his, which prophecy spake of *Esaias* and his young Infants under seal for the perfect praise of Gods mercifulness toward young aswell as old, after Christ came aswell as before, *Matth.* 21. 17. *Have ye never read* [*out of the mouth of babes and sucklings thou hast perfected praise*] said Jesus in defence of the children crying in the temple *Hosanna to the son of David*, his kindness applying that which was spoken by some in event to those that could not speak, Infants as by their exclamation or presence eloquent in his mercifull acceptance to the praise of God.

Heb. 2. 14. *Forasmuch then as Children are partakers of flesh and blood, he also likewise took part of the same* in all things; mercifulness designed to children as Christs brethren under the seal of his covenant, their infancy perteining to the Church, amidst whereof Christ vas to praise the mercies of God both his fathers nd ours, as partakers in his Spirit of adoption who us did partake in our flesh. Oh blessed Union vith him as sanctified by Covenant in his name,